June 22, 1954

The LUTHERAN Witness

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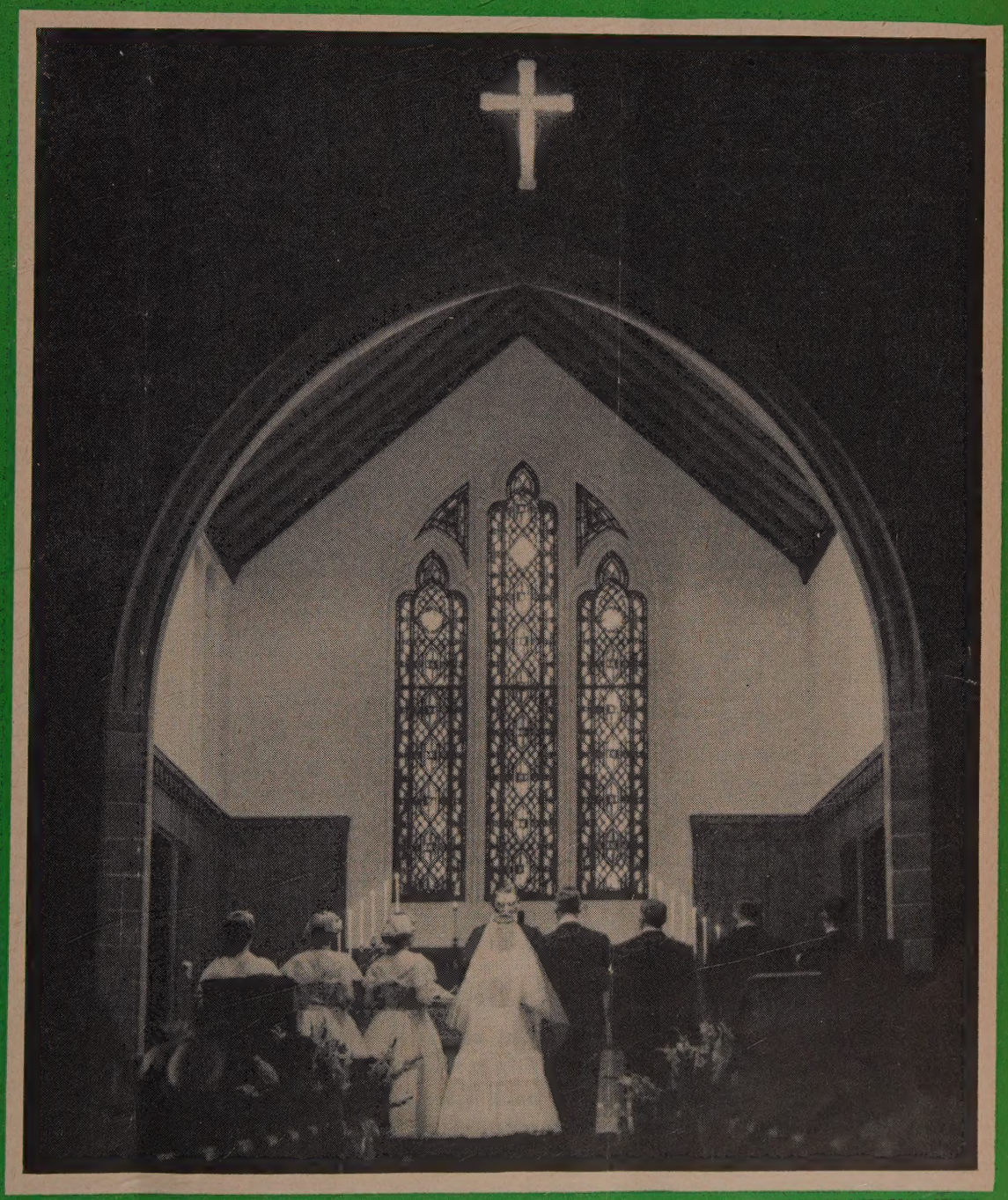

PHOTO BY COLLEGE TOWN STUDIO

"Be present, Holy Spirit,
To bless them as they kneel"

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"OFF THE BEAM"

LUTHERAN WITNESS, May 25, page 13, said, "The first U. S. postage stamp bearing the motto 'In God We Trust' was issued some weeks ago." Whoever gave you that information was slightly off the beam.

In 1928 the Post Office Department issued a Valley Forge stamp with a central design of Washington at prayer over the inscription "In God We Trust." Am enclosing copy of Valley Forge stamp.

Oak Park, Ill. E. T. SCHUMM

The statement "The first U. S. postage stamp bearing the motto 'In God We Trust' was introduced in a ceremony in Washington, D. C., in April" should bring you a "rise" from every stamp collector in the Missouri Synod. The Valley Forge stamp of 1928 had the motto.

Am I a stamp collector? Well, I "used to was."

Chehalis, Wash. A. W. REESE

VS. COMIC BOOKS FOR TEEN-AGE INFORMATION

I have read newspaper reports of a committee set up to probe the harm of objectionable comic books. Isn't there some way our Church can take a stand and let it be known? It does little good to censor the comics brought home by our children when they can go to the neighbors or newsstands and read the very books we try to bar from the house. It would be better to get at the source and remove the temptation. Statistics prove that some comic books are a contributing factor in the rise of juvenile delinquency. Let us as a Christian Church take a stand for a worthy project and voice our objections to objectionable comic books!

Another thing we parents would appreciate is a book on teen-age problems. We would welcome material written on a level that 13-year-olds can read and understand instead of publications which only college graduates can cope with. Some of us are not too adept at explaining the intricacies of the human body and the temptations our young ones must face and conquer.

Winegar, Wis. MRS. WM. DALLMANN

ED. NOTE: *"Vital Facts of Life," Harman and Marquardt, published by Concordia Publishing House, is recommended to the correspondent.*

THE CALIFORNIA NON-SUBVERSION AMENDMENT

The voters of the State of California, in the general election of November, 1952, adopted an amendment to the State Constitution, which provides that

> public office or employment shall not be held by, and no tax exemption shall be extended to, any person or organization advocating overthrow of Federal or State Government by force or unlawful means or advocating support of foreign government against United States in event of hostilities."

This provision of our State Constitution rightly denies the privileges of employment by the Government, and of tax exemption, to members of and participants in the Kremlin conspiracy. Tens of thousands of individuals have employment by the State and its municipalities, and tens of thousands of veterans receive tax exemption, as do numerous non-profit organizations, including churches. This is no attack on any of them but is *solely an attempt at self-defense* adopted by a majority of the voters of the State. The Legislature, to make this provision of the Constitution effective, adopted a *"Non-Subversive Declaration,"* which now appears on all employment forms for Government positions and on the applications for exemption from taxes (other than householder's exemption of $100 on personal property). It questions no one's patriotism and is no attempt to "trap real subversives," *nor is it a "loyalty oath";* nor is there any sound *reason for a Christian church to resist or object to it.* This non-subversive declaration reads substantially as follows:

> "The organization (or individual) does not advocate the overthrow of the government of the United States or of the State of California by force or violence or other unlawful means or advocate the support of a foreign government against the United States in the event of hostilities."

LUTHERAN WITNESS of April 27, under the guise of "News," refers to this non-subversive declaration as a "loyalty oath"; and, without offsetting statement of facts or even a disclaimer of the views expressed, offers to its readers the following pro-Communist line from First Methodist Church, Campbell, Calif., which it intimates is supported by a LUTHERA a Universalist-Unitarian congregati San Jose:

> "We resent the coercion impli having to sign a statement of l or submit to a penalty. . . . W strongly that the signing of a l oath will never trap real subve but only annoy people whose pa ism should never have been ques in the first place."

GEORGE O. BORDV

San Francisco, Calif.

"CHEERFULNESS"

In connection with the editorial "C fulness at the Church Door" I woul to tell of a person we have attendi church. It is a pleasure to see an him greet the congregation as they church. He is always the same person. His name is Arthur Kraeme our church is the Lutheran Church Saviour, Mineola, N. Y., the Rev. A. pastor. I just couldn't help but wri tell you of Mr. Kraemer.

Tucson, Ariz. R. C. Kr

✠

THE COVER

Mr. Edgar F. Schuelke of the Al operative Elevator, Alta, Iowa, se picture used on the cover "because June pictorial value and not to pu my daughter's wedding."

Miss C. Alice Schuelke, the daug Mr. and Mrs. Edgar F. Schuelke, wa ried to Lt. Donald J. Schwene, Mr. and Mrs. Carl T. Schwene of Iowa, June 14, 1953, at Memorial Lu Church, Ames, Iowa, where the cou met and where they were members time of their wedding. Donald ha a student at Ames, and Alice taug dergarten in the public schools.

The Rev. Wilbert J. Fields, pa the church, preached the wedding and the bride's uncle, the Rev. Rehder of Knierim, performed th riage ceremony.

"Donald and Alice were only transferred from Bainbridge, Ga., redo, Tex., where Donald is in th Air Force training to become a je the father wrote the WITNESS.

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Much of our news is received from News Service, the News Bureau of the Lutheran Council, and our Departmen lic Relations.

PRINTE

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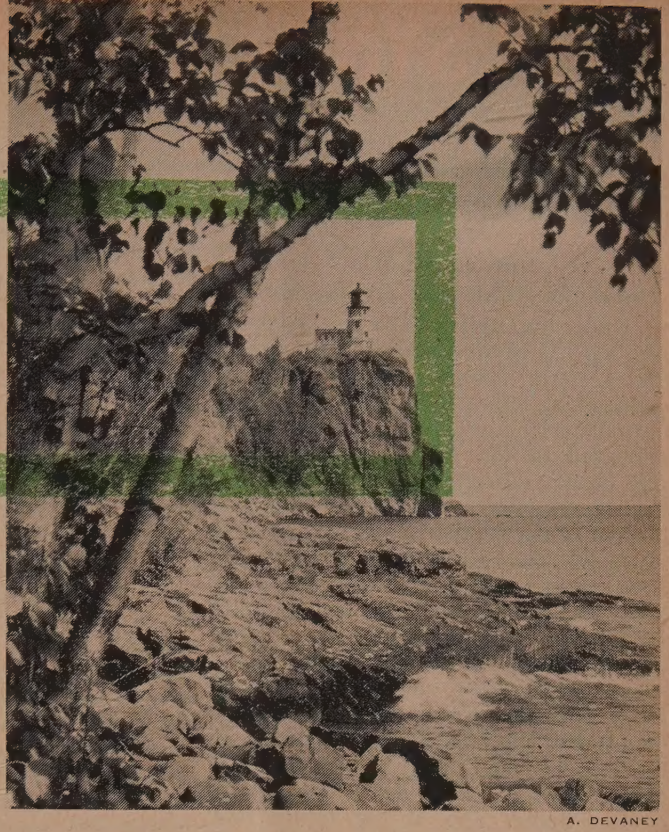
By GEORGE DOLAK
Professor of Slovak, Concordia Seminary, St. Louis, Mo.

THE WISE BUILDER



A. DEVANEY

Split Rock Lighthouse near Beaver Bay, Minn., Lake Superior

closing words of our Lord's Sermon on the nt He declares him to be a wise builder "heareth these sayings of Mine and doeth We are all engaged in building. Each day e mercy of God grants us in this life we are l in building a very important structure. thought which we entertain, every word passes our lips, and every deed which we like timbers which we put into place as d the structure of our life. The alternatives ve face, therefore, as we go through life, whether we shall build or not build, but ether we build wisely or foolishly.

His Prudence

rein lies the prudence of the ilder? The word our Lord uses ibe the wisdom of the prudent is the same He uses to describe irgins who kept their lamps l and supplied with oil in ex- n of the coming of the bride- It is likewise the same word lies to the faithful and good who kept all things in readiness master's return.

ne wise virgins and the faithful d steward exercised care and ght, so did the wise builder. lay his wisdom. He gave evi- f his wisdom by keeping in e purpose of the structure he lding. He was fully aware of that he was not erecting a tem- shelter of some kind, to be torn a few days, but that he was the house of his life from ne would expect shelter and on not only in the minor storms ut especially in life's supreme considered what this matter ing was about and took meas- ted to that purpose. Therefore d declares him to be a wise, nt, and purposeful builder.

he Foundation Primary

wisdom of the wise builder ap- furthermore, in the fact that d well to the foundation upon e was going to build. He real- t the strength and solidity of ding depended on the substan- of the foundation upon which it would rest. Therefore it was of primary importance to him. With it the house would stand or fall, for one day the structure would be severely tested. If there had not been a final test, which overthrew the house built on sand, surely there would not have been any special wisdom in seeking out a rock foundation in preference to a foundation of sand.

The Inevitable Test

The test to which the house of the wise builder was subjected was an inevitable test. Our Lord declares that there are only two kinds of builders and that the same kind of storm came upon each house. As representatives of the human race, therefore, these two builders, of whom our Savior speaks, impress upon us the fact that there is no escaping the day of supreme testing. The test to which the wise builder's house was subjected was decisive. Every part was put to the severest strain. It was attacked from above, from the sides, and from below. Torrents of rain descended upon the roof, gales of wind blew against the walls, and a mighty onrush of rivers assailed the foundation. So fierce was the storm that the house withstood only because it was built on the rock.

Forewarned

Followers of the Lord, who delight to hear and do the Word of Christ, always keep these truths in mind. As we go through life, we experience the fact that we are not exempt from the tempests of life. Our Lord has forewarned us that the servant is not above the Master, that if the world hated Him, it will also hate His followers. And He furthermore declared that the way into the kingdom of heaven leads through much tribulation and involves much cross-bearing. Temporal afflictions may beset us. We are tested by the evil passions of men directed against us or by the pitiful weakness of our own sinful flesh. The Evil Foe seeks to devour us. As a result we find that our entire moral nature is assailed. Our understanding is sometimes perplexed by doubt, our heart allured by the world and the things which it offers us, and our conscience is sometimes lulled to sleep. And if we think that these storms of life are severe, what shall we say to that final test, which will surely come, when we must encounter the last enemy, the king of terrors, and walk through the grim valley of the shadow? It is this final, supreme, and inevitable test which will reveal whether we are wise or foolish builders, whether we have built upon rock or upon sand.

Supreme Wisdom

Wise builders are not only hearers but also doers of the Word. Only on Christ's eternal truth can we stand. To be wise builders, we must keep and guard the Word of God in our hearts and lives. Our hearing must be mixed with faith if it is to be a profitable hearing. To live such a life of faith and of obedience to the Word of Christ is supreme wisdom.

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YOUR SYNOD

THE PRESIDENT

The Antichrist and the "Common Confession"

Under the caption "The Last Things" Art. XII (2) of the *Common Confession*, Part I, states: "Among the signs of His approaching return for Judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman Papacy, the climax of all human usurpations of Christ's authority in the Church."

In its objection to this statement the Hon. Wisconsin Synod adopted the following at its 1951 convention (cf. 1951 *Proceedings*, page 135): "The qualified statement of the *Common Confession* ('still clearly discernible') leaves room for uncertainty as to the permanence of this conclusion." The apprehension expressed thereby evidently is that the word "still" leaves room for doubt whether also in the future the Roman Papacy will continue to be recognized as the fulfillment of the Scriptural prophecy concerning the Antichrist. (2 Thess. 2:1-10 and 1 John 2:18.) That is not the meaning which the commissioners of the American Lutheran Church wanted to express. When Part I of the *Common Confession* was formulated, the word "still" was very thoroughly discussed by the members of the two committees. The commissioners of the American Lutheran Church frankly stated that they wanted it used in the same sense as the German "immer noch." They told us clearly that it was so in Luther's day; it was so when the Smalcald Articles were written; and it is still so (*"immer noch"*) today.

In answer to the Wisconsin Synod's objection the writers of *A Fraternal Word* stated: "The question is dealt with adequately in the *Common Confession*, Part I, Art. XII (2). The Antichrist has not only been revealed in the past, but is 'still clearly discernible' as the 'climax of all human usurpation of Christ's authority in the Church. 'Still' indicates that we hold to the position of our Confessions. 'Climax' indicates that we look for no other fulfillment."

However, the writer of *"A Fraternal Word" Examined* continues to express doubts and misgivings when he says on page 11: "Under point b) our criticism is disposed of with a simple assertion that this question *is* dealt with adequately in the CC" (our emphasis).

"On the other hand, it is simply a fact that the view concerning the possibility of a further fulfillment of this prophecy concerning Antichrist has been defended by prominent teachers of the ALC. The reason which was given for this position is the claim that this is not a clear teaching of Scripture, but a matter of historical judgment. Since Missouri has also begun to use this terminology concerning the 'historical judgment,' the emphasis which is put on the word 'climax' will be a feeble barrier against the spread of this old ALC opinion."

The reader will please refer again to our opening paragraph, where the words of the *Common Confession* are quoted, and also note in paragraph 2 what the American Lutheran Church commissioners said about the meaning in which the word "still" is used.

As to the claim that "the view concerning the possibility of a further fulfillment of this prophecy has been defended by prominent teachers of the ALC etc.," we readily admit that this is true. However, the point at issue is not: Did some "prominent teachers of the ALC" defend this? It is rather: Does the *Common Confession* teach this? Or to state it more explicitly: Does this article of the *Common Confession*, adopted also by the American Lutheran Church, permit any teaching that there may be a fulfillment of this prophecy other than that which we confess in the Smalcald Articles, namely, that the Pope is "the very Antichrist"? We believe that it does not permit it. Please refer to the word "climax." This means the highest point, the culmination. There can be nothing higher or greater than the climax. Of what "climax" is the *Common Confession* speaking? Please note that it says that the Roman Papacy is "the climax of all human usurpation of Christ's authority in the Church." There is nothing worse to be expected. Instead of claiming, as the writer of *"A Fraternal Word" Examined* does, that "the emphasis put on the word 'climax' will be a feeble barrier against the spread of this old ALC opinion," we hold that it is a formidable and effective barrier. We believe that the American Lutheran Church by the adoption of the *Common Confession*, Part I, Art. XII (2), does not uphold what some of her prominent teachers defended.

The Antichrist and the Holy Scriptures

It is necessary to correct another part of the criticism expressed by the writer of *"A Fraternal Word" Ex* He states: "Since Missouri h begun to use this terminology co the 'historical judgment' etc." does not say this. It says that historical judgment *based on Scr* This definitely must be added. a great difference whether I say "It is a historical judgment," or "It is a historical judgment *b Scripture.*" The Holy Bible tea doctrine of the Antichrist. The doubt about this. It furnishes a scription of that "man of sin," of perdition." It tells us that he revealed. This means that in th of history "the man of sin" would and be recognized and identifie prophesied Antichrist. Becau prophecies of 2 Thess. 2:1-10 ha fulfilled in the Roman Papacy, scribe to the statement in the Articles that the Pope "is the v christ."

The Antichrist and the "Brief Statemen

Repeated reference is made Synod's *Brief Statement*, ado 1932. It may be well to quote h the *Brief Statement* has to say a Antichrist. We read in paragra this document:

"As to the Antichrist we teach prophecies of the Holy Scriptu cerning the Antichrist, 2 Thess 1 John 2:18, have been fulfille Pope of Rome and his domini the features of the Antichrist as these prophecies, including th abominable and horrible ones, ample, that the Antichrist 'as G in the temple of God,' 2 Thess. he anathematizes the very hear Gospel of Christ, that is, the do the forgiveness of sins by gra for Christ's sake alone, throu alone, without any merit or wort man (Rom. 3:20-28; Gal. 2:16) recognizes only those as membe Christian Church who bow to hi ity; and that, like a deluge, he undated the whole Church with christian doctrines till God reve through the Reformation, — th features are the outstanding fe the Papacy. (Cf. Smalcald Artic *glot*, p. 515, §§ 39—41.) Hence scribe to the statement of o fessions that the Pope is 't Antichrist.' (Smalcald Articles, p. 475, § 10.)"

JOHN W. BEHNKEN

The Psalter

Mark of the Practical Atheist

lm 10:4, 11: "The wicked, the pride of his countenance, seek after God; God is not in thoughts. . . . He hath said in rt, God hath forgotten; He His face; He will never see it."

hear much nowadays about ie besmirching of reputations. ithet "fellow traveler" arouses ent on the part of the person the object of that term. The t his frequent association with inists and his professed sym- vith their objectives may have this stigma upon him does not impress him.

st people would likewise regard putation to have been marred were called "atheists." The fact y do not openly disavow God His existence seems to safe- hem against any such accusa- owever, their manner of life — difference to God, their open of His commands — brands practical atheists.

mark of the practical atheist . "The wicked, through the his countenance, will not seek od," says the Psalmist. Pride undamental sin. Pride is self- lf-will. All the other sins have urce in the sin of pride.

in his pride does not seek od. He seeks after himself. n pleasure, his own gain, his nor — these are the objects of st. Truly, "God is not in all ghts." His thoughts are fully l with himself. The result is e as though he would openly here is no God."

practical atheist says in his God hath forgotten; He hideth ; He will never see it." Man ride thinks that he can "pull l" over the eyes of God. For l purposes he acts as though l not exist. So he gives free his own aims and desires. But vay is folly.

wise man lives in the aware- the continuing scrutiny of the g, all-knowing God and of His protection.

God of loving-kindness has not to look upon our naked to veil it with His saving hat grace is ours through the od of Christ. That grace is ough faith in His Son.

THOMAS COATES

And Jesus Said

And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily. LUKE 18:7 f.

Here we have another one of the many sayings of Jesus which consolingly affirm that God hears the prayers of His children. It is the application or lesson of the parable known as that of the unjust judge or the importunate widow. The judge is described as thoroughly indifferent to what God or men say and decree. But when appealed to again and again by the widow who was troubled and harassed by an enemy, he finally consented to furnish her the help she needed. His motive was not pity or a sense of fairness, but simply the desire to be rid of this tenacious, untiring, vexing plaintiff. Now, if petitions addressed frequently and urgently to an unscrupulous, impious official are not in vain, how much less are the prayers idle and useless which God's own offer up day and night to Him, their loving Father! The teaching inculcated is obvious: Christians must not grow weary of constantly going to God for aid.

A few remarks ought to be added. Avenging is spoken of as being required to help the widow. What Christians pray for is not vengeance or punishment to be visited on their enemies, but deliverance, salvation. We pray daily: "Deliver us from evil," that is, from all the foes, dangers, temptations, stumblings, and weaknesses we behold as we appraise our situation here on earth. Our hope is directed to the great day of liberation, resurrection, and the Last Judgment. Why has that day not yet dawned? The words of Jesus suggest that one reason why the final hour of deliverance has not yet arrived is that we have not prayed sufficiently for its coming.

As it is, God bears long with His elect, that is, He delays the approach of the hour when His own will be rescued from the attacks of everything that is evil and when justice will be meted out to all the wicked. Let all those who love the Lord's appearance be stimulated to pray more fervently and frequently for the coming of the hour when according to the divine promise new heavens and a new earth will be seen "wherein dwelleth righteousness." 2 Peter 3:13.

WILLIAM F. ARNDT

The Creed

"I Believe in the Holy Ghost"

Third Person of the Blessed Trinity. "The Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshiped and glorified, who spake by the Prophets."

As Creator blest He was present when the world's foundations first were laid. He "moved upon the face of the waters." He was active throughout the days of the Old Dispensation, inspiring holy men of God to speak and write as He gave them utterance.

He generated the human life of the Son of God through His mysterious overshadowing of the Virgin Mary. He anointed Jesus with the oil of gladness to be the Christ. He came as the Paraclete, or Comforter, when once Jesus had removed His bodily presence from the earth. He came as the Spirit of truth and power.

Pentecost ushered in His full activity as the Evangelizer of the world, Revealer of Christ as Savior, Originator of faith in the hearts of men. He is the Divine Guide who leads us out of the morass of sin onto the plateau of peace. He is the Holy Fire that consumes all trust in the ego, illuminating the Cross instead.

We adore Him, for He is the Kindler of heavenly love, Source of all holiness, Dispenser of all good graces and virtues; Reviver of drooping faith, Dispeller of darkness, doubts, and fears; Helper in our infirmity, Teacher of prayer, Uniter in the faith of men from every land and tongue. He is Light of the mind, Strength of the will, Sweetness of the heart.

"No man can say that Jesus is the Lord but by the Holy Ghost." The Father gave His Son, the Son gave Himself, the Holy Ghost gives the fruits of Christ's redemption. Therefore, as a concluding act of God's good will to men, it is the Holy Ghost who makes us Christians.

Come, Holy Spirit, perform Thy miracles of grace. Wash our polluted souls, water our barren clay, heal our wounds. Soften our stubborn will, inflame our tepid heart, guide our wandering steps. Grant to Thy faithful who trust in Thee the treasure of Thy sevenfold gift. Dwell in our body as in a living temple. Grant us a virtuous life, and gather us to Thyself when Thou wilt and as Thou wilt, only without sin and shame.

ERWIN KURTH

Editorials

The Nativity of John the Baptist June 24

Gabriel predicted that John the Baptist should be great in the sight of the Lord, and Jesus called him the greatest of woman born. John the Baptist is the only man called "great" in the New Testament. He is great in the sense in which Jesus defined greatness, in ministry. His greatness is all of God, and it is therefore all in the service of God's grace toward man. God Himself gave him his name, which means: "Jehovah has been gracious." He dwelt apart in hiddenness and humility until the word of God came to him in the wilderness, calling him to go before the Lord in the spirit and power of Elijah, to rebuke his people's sins as unsparingly and to recall them to their God as rigorously as Elijah had. He spoke God's word to them: he spared no one the painful wrench of repentance, that radical 180-degree turn from self and sin to God; he excluded no one, not even publicans and harlots and Gentile soldiery, from the promise of the Kingdom, from the baptism which made ready the new people of God, from the pure gift of forgiveness, from the creative blessing of the Spirit which was to break upon this dying world. He proclaimed the drawing near of God's kingdom; he put himself wholly into the service of God's Mightier One, in whom that Kingdom came; he was content to be the witness to the Light, the voice that cried, the finger that pointed to the Lamb of God; his joy was fulfilled when he himself decreased and God's Anointed grew to a greatness that overshadowed his own. His life was a complete Yea to God's will and God's way; and his dying was an Amen to that life: he asserted the will of God to an adulterous king even though his words roused the death-dealing hatred of a ruthless and relentless queen.

We do well to remember this great man in the Church; we shall do well to remember his message, too, and to give it heed; for John the Baptist's words are as salutary as they are uncomfortable. He pads our placid pews with haircloth and brings us to our feet; and that is where we must be if we are to sing the song the Church should sing, the song of the Baptist's father — *Blessed be the Lord God of Israel, for He hath visited and redeemed His people.*

M. H. FRANZMANN

Who Is the Loser?

In every congregation, large or small, there are fringe members. Some are Good Friday Christians, some are Easter Christians, some are Christmas Christians, some are good-weather Christians, but their contact is that of an icicle on the eaves trough — cold, stiff. And if through visits of the pastor or consecrated members they are finally persuaded to enter the church again, they feel that they are doing the congregation a favor. For in many cases the change of heart lasts but a week or two. Before long they are back in the old rut.

Who is the loser? Certainly not the church. Nobody is indispensable. The church can manage without us. If we should move to another city or be called away by the Lord of life and death, the church will not close its doors because we are gone. The work will go on as before. The devout attendants at church will be blessed and strengthe Word and Sacrament even if our space in the pew is

Some people remain away from church throug indifference, others to spite the pastor or the chur in reality they spite and harm themselves. No matt manner of excuses they are able to bring, the fact they are shutting themselves out from the life-givin of the Word. Their indifference or spite is directe much against the pastor and the congregation as ag Lord of the Church, whose blessed work pastor a gregation are carrying on. "He that heareth you Me; and he that despiseth you despiseth Me; and despiseth Me despiseth Him that sent Me."

Churchgoing is not a matter of doing someone but of worshiping, of seeking and receiving spiritua ings from God on high. If men do not apprecia blessings, then on the Last Day they shall have to fied with His curse. "Let us not forsake the assem ourselves together, as the manner of some is."

Is Your Home Christian?

At birth a child finds himself in a small social three, and as the family increases, this circle is Father, mother, and children are the fundamental society, the germ cell of the nation. As the family goes the nation.

School, church, play, vacation, and travel tak account, children spend two thirds of their time, spr a year, under the parental roof. It is here, under th vision of father and mother, that the foundation of c is laid. As the saying goes, childhood impressions first row of stitches; all of life is knitted to them home, children are given a sense of security, not o clothing, and shelter, but also affection and inspiratio they are shown loving care during the days of infan are shown patient kindness when their dullness or w ness requires it; they are given the counsel and their inexperience makes necessary.

There are few blessings given to children grea a Christian home. It is the best place for Christian because it is there that it is most naturally given tained. A child will receive much of the teaching conscious effort. It filters in, so to speak, from the phere of a Christian home. Led by devout parents, join in family prayer. Thus they have access to God of unlimited power in times of trouble. They take thanksgiving for His mercy and goodness. To rec struction and comfort from the Bible, as it is taug pious father and a pious mother, to see examples devotion to Christian ideals, is to receive a herit will outlast much of what fortune may later bri

It would be difficult to enumerate all the good t out of a Christian home for the community, for th for the world. The whole great history of Christianit that the social and spiritual values of a Christian ho been a bulwark against the onslaughts of evil and a ful means to promote righteousness, which exalts Especially in the greatly changed circumstances of o the need for Christian homes is great.

e in America

e publication of Dr. F. E. Mayer's monumental *The us Bodies of America* (see review, page 14, and CPH on rear cover) brings forcibly to mind again the at America has been and is the spawning ground for s of religious isms and cults. No matter how bizarre otic the claims of some religionists may be, they find rs, not only among the illiterate but also among so- intellectuals. Man in his natural state, the Bible s, believes the lie rather than the truth.

e label "Made in America" is often used to denote , scientific ingenuity, skill, comfort. Discoveries and ons in America have done much to decrease poverty, ve suffering, to make life more pleasant. However, in America" religions, some numbering more than on adherents, have filled the spiritually hungry with pes and seared the souls of men with blasts from hell. e we immune? Satan, the archdeceiver, with his ath God said?" has caught also Lutherans. Only His grace can preserve us against the religious "Made rica" delusions. Armed with "Thus saith the Lord!" detect falsehood and remain faithful to His Word.

at Kind of People?"

e counselors from the high school were talking to hth grade about the life at the high school. One or related a little story:

man moved to a new community. He asked his neighbor nd of people lived there. The neighbor replied by asking: kind of people lived in the community from which you On receiving the reply: "The people were very nice," ghbor stated: "You will find the same kind of people this community also."

e story illustrates a truth to be remembered. People ally what we think them to be. It is all too true that s we ourselves are concerned the only kind of people w are the kind of people we think them to be. A per- y be very honest, but if we imagine he is dishonest, far as we are concerned in our thinking and actions rson is dishonest. Contrariwise, if we give our fellow ature, they will usually try to live up to the kind of we think them to be. "Let none of you imagine evil his brother in your heart," Zech. 7:10.

y Do I Have to Suffer?

just can't bear it any longer." "Why does this have en to me?" How common are such remarks. Suffer- he lot of man. Be it poverty, accident, frustration, he, sickness — whatever form suffering may take — is exempt, not even the children of God. The Bible many tribulations of God's saints.

his comfort there are two things a Christian in ulation should keep in mind. First, in sending g to His children, God always has a definite pur- view for our good, even if His purpose is not evi- the time. Second, suffering will never be greater can bear. God "will not suffer you to be tempted at ye are able" (1 Cor. 10:13).

What's the Answer?

Question: Is it correct for a minister to refer to himself as *Reverend*, or should he rather use the title *Pastor*?

Answer: Not many years ago it was considered bad taste for a minister to use the word *Reverend* with his name. By using the term, it was said, he laid himself open to the charge of seeking honor, since *reverend* means one to be revered or respected. His parishioners indeed should honor him as Christ's representative, but it was thought not proper for him to ask such honor for his person.

In current usage the following forms are considered proper: Informal: Reverend John Doe, or Rev. J. Doe; more formal: The Reverend John Doe, or the Reverend Mr. Doe. Newspaper style permits Rev. (Reverend) Doe. Since *reverend,* like honorable, is an adjective, it should not properly be used in direct address, like *doctor* or *professor.* However, the latest dictionaries record the word *reverend* in colloquial usage as a noun equivalent to *clergyman.*

We doubt that public opinion today is particular about preferred usage. There may even be situations, especially in business affairs, in which the use of *Reverend* would be the best way for a minister to identify himself. On the whole, the title *Pastor* seems to be the best term, since it refers to his position rather than to honor.

Question: What about the practice of releases to "other" Lutheran bodies?

Answer: When members of our churches wish to unite with Lutheran churches that are not in fellowship with us, we grant them a statement of character or membership which indicates that they were members in good standing until the date shown on the document. When these members wish to unite with sister churches, we give them a release or transfer which indicates that we are in fellowship and recommend these members to their spiritual care.

Question: Is the election of a divorced man to the church council a violation of Holy Scripture (Acts 6:3; 1 Tim. 3:8-10)? There seems to be no uniformity in our practice.

Answer: The propriety of electing a divorced man to the church council depends upon his guilt or innocence with respect to the divorce. The texts you allude to are very clear in their demand that deacons (church officers) must be men of honest report, full of the Holy Ghost and wisdom, proved. If investigation reveals that a man has been unjustly divorced by his wife, the guilt rests on her, and there is nothing in the way of his election to the church council. If he, however, sought and obtained a divorce on other than Scriptural grounds (fornication, malicious desertion), or if he was guilty of the charges preferred against him by his wife, he should not be elected to the council, but be disciplined for his unchristian conduct for the purpose of leading him to repentance and reinstatement as a member in good standing.

O. E. S.

So You're Calling a New Pastor!

By ARTHUR M. VINCENT

Pastor, Berea Church, Alton, Ill.

"Fruit-basket up-set!" In a game, when the leader says these words, everyone changes seats. You may think of this game when you see the large number of congregations calling pastors today. Some of the Church's leaders say this process of change is going on all over the Missouri Synod. In some cities and areas all congregations have had a change of pastors within only a few years.

We ask: "Why must there be so many changes?"

"Oh, the preacher shortage" is the first fact which comes to mind. Some pastors retire or die; others leave congregations for the military chaplaincy or institutional work; still others take full-time positions with Districts or Synod. Besides, new missions here and abroad call for more pastors. These explanations help us see why many pulpits are vacant.

A DEVA

A heartfelt welcome for the new pastor

The Pastor

But the large turnover in pastors is not merely a frantic scramble of congregations to secure a pastor. Look at this process of change through the eyes of God. Jesus is the Great Shepherd of the flock, the holy Christian Church. He shifts pastors, the undershepherds, to various parts of His Church where they can best serve. When our congregation has been without a pastor for a long while, we feel at times like grumbling.

There is a danger of calling "Fruit-basket up-set!" too often. Turmoil and discouragement come to a congregation which must secure a new pastor every few years. There are certain advantages to a long stay at a congregation. If changes come too thick and fast, we feel like singing, "Change and decay in all around I see." But changing pastors is not necessarily a sign of decay. Rather, we should open our eyes of faith and see much good in these changes.

Often a change of pastorates may be good for the pastor himself. Your pastor is human. In time, he may feel that he is "in a rut." He may take himself and his position for granted. If that happens, a change may be just what he needs. In a new parish, the pastor has the challenge of new problems and opportunities. He must once more prove to himself and the people what was formerly taken for granted. His outlook and work take on a new freshness. Change has helped him become a better pastor.

The Congregation

A congregation may profit from all this shifting. Here's how: A pastor leaves. After a long vacancy, a congregation may appreciate the man and his office a little more. Members realize how many things depended on the full-time work of the pastor. Projects wait. Everyone says: "That can wait until the new pastor arrives." The attack on many fronts bogs down. We try to hold the line, but actually we lose ground. We worry. We raise the salary to get a man to take this position which has taken on a new sense of importance to us.

On the other hand, with no pastor, men and women may find themselves doing more jobs in the congregation. They have to do things and are surprised that they can do them. The time of "vacancy" may be a time of spiritual growth. Members have an opportunity to develop unused talents. And these same members can then say: "I'll use my new-found talents to help the new pastor. I'm not going to sit on the side lines any longer. I'm going to play on the team." A vacant helps them recover from a bad "spectatoritis."

District and Synod

Changes may benefit both and Synod. Pastors in one District learn valuable lessons. takes them to another place bring ideas, projects, and "kno from a different part of Syno change of pastors involves t traffic. The pastor goes; we lose with special talents; we realiz than ever what he meant to u we are amazed at the particula and abilities the new pastor work in our midst. This c change of pastors is one of the ways of passing around particul of His pastors to His people.

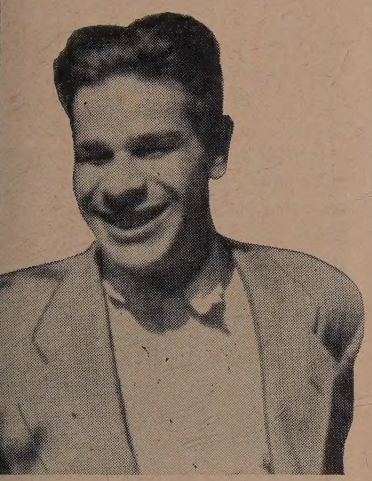
He's "Your" Pastor

You and the new pastor go t You give a heartfelt welcome new leader and shepherd. Yo the Lord Jesus had a good rea sending him to your congregatio see how his special skills will he church grow. "How good th Jesus is," you think. Once m has proved that all things do w gether for good to them that lo

MISSION CALL

This insert in the LUTHERAN WITNESS has only one purpose: to inform our people from time to time on current happenings in our Church's far-flung mission work and thereby persuade them to support this vital program with their prayers and offerings. *Mission Call* is edited by Rev. J. E. Herrmann, Stewardship Counselor, 210 N. Broadway, St. Louis.

WE ENTER JERUSALEM



is is a picture of Joseph Latif.
es near the Damascus Gate in
d City of Jerusalem.
Latif is one of the many
in foreign lands who regu-
receive literature from our
y for the Blind, 210 N. Broad-
t. Louis. His letter, written in
, informs us that he is 31 years
at he was born a Moslem, but
a Christian, and that he en-
ie wonderful literature which
urch provides.
ere are supposedly 100,000
ans in the Kingdom of Jor-
We are happy to be able to
ome of the blind among them.
enry Nau, missionary among
ohammedans, has been re-
d by the Foreign Mission
to stop off in Jerusalem on
y home from India and to in-
te the needs of these people.
er countries to which the
an Messenger in Braille and
Christian literature are regu-
sent include England, Scot-
Mexico, South India, Jamaica,
ong Kong.

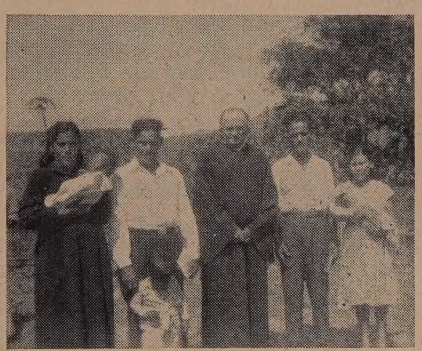
VARDSHIP IN ARGENTINA

you remember how we
about an all-time high of
receipts back in 1938?
at that time it was 37,000
The same District, with a few more communicants, it is true, went well over the 600,000 peso mark in 1953. — For the first time I was privileged to take one of my members to the circuit meeting. I cannot fully describe his enthusiasm. He was one of the two young laymen who voiced the opinion that each congregation *must* lay greater emphasis on stewardship than heretofore. — Believe me, our Church in this city has a good name. More and more come to inquire. With the change in language we shall be able to win many of them."

From an Argentine Letter

"OUT OF THE MOUTHS OF BABES"

Rev. Heinrich Zeuch makes a living for his family in an out-of-the-way village in eastern Venezuela by raising tobacco. The village is San Antonio de Maturin. While still learning the Spanish language, he and his entire family were already busy doing mission work. He now conducts services in several of the neighboring villages.



Baptism in Colorado, Venezuela
Parents and children

Recently he was very much encouraged when a father who does not attend the services stopped Pastor Zeuch on the street as he passed through El Rincon and invited him to come to his house at once. As he entered the home, he saw a large group of children "playing church." They were sitting very orderly in rows. One child stood before the group and led them in the singing of hymns which they had learned in Sunday school.

Congregation in Colorado

Pastor Zeuch writes: "In the villages, along trails in the woods, and in most unexpected places one can hear the clear voices of children singing Christian hymns. I believe that a new spirit will enter this community as a result of what the children are learning. We may yet be able to build a good Lutheran congregation here." Pastor Zeuch is especially grateful for the gift of a portable organ, which he takes with him as he visits his various "congregations."

LET US KNOW IF —

We have been asked to run separate copies of "Mission Call" for general distribution among those people in our congregations who do not receive the LUTHERAN WITNESS. While we urge that ways and means be found to place the LUTHERAN WITNESS into their homes, we are willing to make "Mission Call" available for Sunday bulletins in bulk shipments if we have a good response to this offer.

Pastors, please write to Synod's Stewardship Department if your congregations desire this service. State how many separate copies of "Mission Call" are desired.

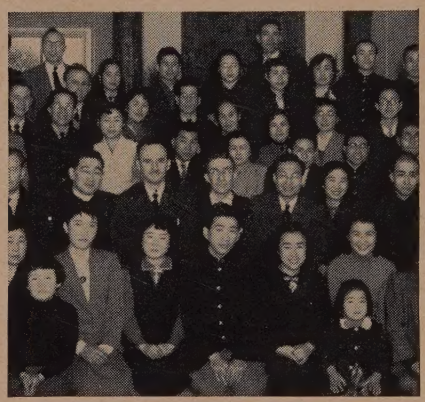
Next issue of "Mission Call" appears in late August.

"OUT OF THE RAIN"

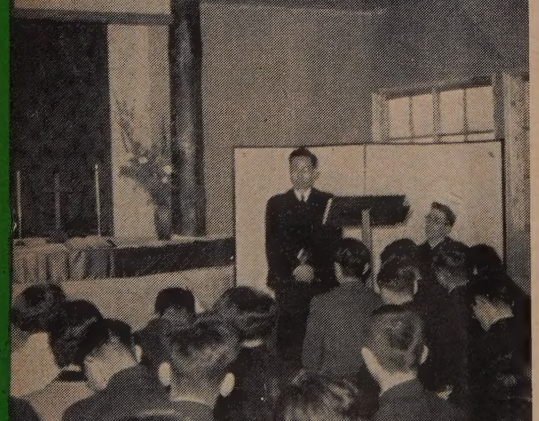
Not long ago a Sunday school was begun in Itabashi with the assistance of one of our zealous Japanese Christians, Mr. H. Yabe. Sometimes the school met in buildings

The Sunday school at Itabashi out in the open on a cold February day

secured for the day, but generally it met under the open sky. The owner of the building in which services were conducted absolutely refused its use for Sunday school purposes. Rain and snow sometimes forced cancellation of the classes. From the very first this small group was thinking of a church home. Though they had little money, they gathered funds for this purpose. And when Synod offered assistance, they eagerly decided to build a chapel. On March 7 they dedicated their "Koinonia" Lutheran Church of Itabashi. The speaker at the service was Rev. Kosaku Nao, our first native pastor. The congregation is not large. There are but 10 members, and another 12 are enrolled in membership classes. The Sunday school numbers 60; the Bible class, 16. Missionary Paul Heerboth, who is also an instructor in our Tokyo Seminary, serves the group. We rejoice with Itabashi Lutherans that they were able to move into their own house of worship and pray that they will continue to show the same zeal for the Kingdom. Include this faithful little group in your prayers.



The group attending the dedication of Koinonia Lutheran Church, Itabashi, Tokyo, March 7, 1954



Dedication of Koinonia Lutheran Church, Itabashi, Tokyo, March 7, 1954. Pastor Kosaku Nao, our first native Japanese pastor, is speaking. Missionary Paul Heerboth sits to his right

CALLS ASSIGNED

Norman Bangert of Staplehurst, Nebr., to Puohala, Hawaii

Gordon Reetz of Carroll, Nebr., to Cuba

Robert Schrank of Shawano, Wis., to Guatemala

VICARS ASSIGNED

Gene Merrell of University City, Mo., to Good Shepherd, Mexico City

CALL ACCEPTED

Norman V. Abbott of New Braunfels, Tex., to Hilo, Hawaii

LAY EVANGELISM

— IN JAPAN

A man from Okogawa, S Prefecture, came to our offi had written to the Lutheran asking for help in establis church in his home town people). There is no C church in that city. He said was the only Christian in the town. It would have done heart good to see how wide h opened in joy and amazemen we opened the Lutheran Ho for the Saitama Prefecture an out no fewer than 15 nam people. These people had for the Lutheran Hour Bible C Now he is going to call on ea as well as six or seven other near-by towns. He will try them together to discuss with how they can further one an spiritual growth. I told him t missionaries had their hand For the time being he is " own." A. J. DAN

— IN INDIA

How we secured a footh this village and others is a interesting story. Vasu was a youth and worked as my ga My good Lutheran cook brought him to services ever day. After six months he told Gamaliel he wanted to be ba He said that when he pra Jesus, he felt there was sc there who listened and who his prayers. Before this time he was praying into empty

Francis was instructed an tized. Soon he was taking th tor back to his home village, he is an extremely bold co and talks to everyone about He has been the spearhead efforts in a number of the sur ing villages. On Sundays a nights he goes to these village or without the pastor. Someti sits up till two or three in the ing, talking to a man until h him to listen. HARRY SM

What if our members in A would thus glow and gro Christ in their own commu

'ORD FOR THE WORLD"

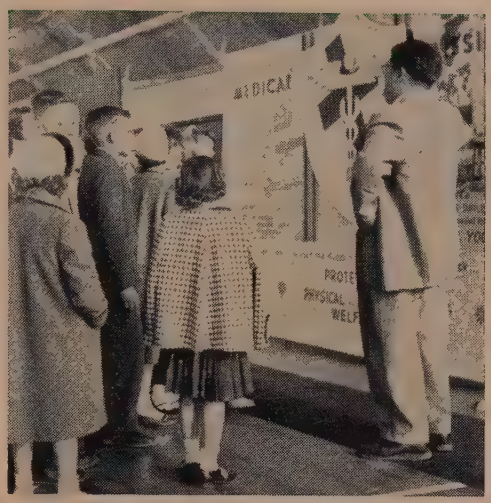
e Concordia Seminary Field was the scene of a student-ed mission rally on Sunday, 4. On that day the Mission y of the seminary presented its l "Word for the World." High-ıg the program were mission ys, inspirational services, a 150-student chorus, and St. Louis ran choirs.

ıisans join Concordia students in 'Word for the World" service

e Word on the lips of Christian comes to a student in Japan, ıother become blind in Guate-to a destitute widow in For-The passing of the Word from eart to another — that is mis-This was the message of the ent of the student body, Dean ng, when he spoke at the Sun-vening worship service.

st to impress the visitor was lor and drama. One wall was nt with the flags of many na-a large blue-and-gold four-ed world hung from the raft-isplay booths told of mission plishments and needs in graphs ictures; neon-lighted charts fe-size photos portrayed our h's missionary efforts around orld, to the deaf, to the blind, er needy peoples.

ring the three days just pre-"Word for the World," the en from parochial schools of . Louis area came for hour-



Student Hubert Beck tours school visitors on mission displays

long "rallies." They had their own "rally services" and made a tour of the displays. Ten- and twelve-year-old boys and girls watched with wonder as Miss Lorraine Behling told stories and showed pictures of sidewalk Sunday schools in Hong Kong. Their imaginations were stirred by Student Hubert Beck's moving appeal for *everyone's* help in mission work ("it doesn't take a lot of dollars all at once; it takes only a steady flow of nickels").

How about planning a mission rally and display for your area?

MAYNARD DOROW

IN STORES AND HALLS

The Lutheran Church — Missouri Synod continues to open new mission stations in rented quarters of all kinds. The following is a list of new home mission stations opened in North America from January 1 to May 31, 1954.

Name	*Opened in*
Tulsa, Okla. (Brookside)	School building
Indianola, Iowa	
Circleville, Pa. (Near Pittsburgh)	Private home
Middleport, N. Y.	Former theater
Boulder, Mont.	Hotel
Dooley, Mont.	Abandoned community church
Conde, S. Dak.	Rented church (M. E.)
Wheat Ridge, Colo.	Hall
Healdsburg, Calif.	Hall
Iroquois, S. Dak.	Hall
Manteca, Calif.	Seventh-Day Adventist church
Jackson, Calif.	Hall
Arroyo Grande-Pismo Beach area	Episcopal Church building
Glendora, Calif.	Hall
West Covina, Calif.	Hall
Bartonville-Peoria area (Inst. mission)	
Spokane, Wash. (Northwest section)	School building
Lakeview, Oreg.	School building
S. Weymouth, Mass.	Hall
North Fort Lauderdale, Fla.	Store
St. Petersburg, Fla.	

It is interesting to observe that of the 21 stations opened 11 were opened by the District Mission Board, *9 by neighboring congregations,* and 1 by a circuit.

WM. H. HILLMER

Mission Want Ads

Caracas, Venezuela — Typewriter with Large Carriage $200.00

Viña del Mar, Chile — Slide Projector and Visual-Aids Material 100.00

Puohala, Hawaii — Slide Projector and Visual-Aids Material 100.00

Hilo, Hawaii — Slide Projector and Visual-Aids Material 100.00

Please make all money orders or checks payable to The Lutheran Church — Missouri Synod. Do not send money directly to the mission fields, but to the Stewardship Department, 210 N. Broadway, St. Louis 2, Mo.

"LENGTHEN THY STAKES"

Missions at Home

We won 56,276 souls for Christ in 1953. . . . Our Church grew 4.1 per cent last year — a 25-year record. . . . Sunday school enrollment jumped 10 per cent. . . . The Northwest District records a net gain of 4,979 souls for 1953. . . . The Ontario District has doubled its membership in the last decade. . . . Rural churches are dying at the rate of 1,000 a year in the U. S. A. The opposite ought to be true. . . . There are more than 1,000 Lutheran churches in Canada. . . . St. Paul and Minneapolis have 211 Lutheran churches. . . . The Presbyterian Church U. S. A. is gathering $12,000,000 for Church Extension. . . . The Methodists hope to open 3,000 new churches in the next three years. . . . Our South Dakota District is out to gather $250,000 for its Church Extension Fund as a part of its golden-anniversary observance.

Missions Abroad

Our communicant membership in Japan is 600. . . . Our seminary in Brazil has 134 students. . . . Our Mexican congregation in Mexico City reports an average church attendance of 140. . . . We have nine pastors in France and two in Belgium. . . . Completing the Lutheran Hour Correspondence Course at Hong Kong — 1,164! . . . At Irelya and Yaramanda confirmation classes number 40 and 94 respectively. . . . Pastors Kretzmann and Bilagot recently confirmed 36 Philippine Christians. . . . In Nigeria we recently entered an area called "the most primitive in the world." . . .

We hope to begin work in Bombay, India, this year.

WOULD YOU BELIEVE IT?

Since its beginning two and a half years ago the Lutheran Hour is now heard over 27 stations in Japan, two stations in the Hawaiian Islands, and one in Manila. In addition, the Japan program format, which is patterned along dramatic lines, is now being used in part in Formosa and India and will soon be used in Korea.

During this same period 200,000 letters were received from Lutheran Hour listeners. 80,000 are enrolled in the Bible Correspondence Course. About 4,000 have finished the course and have received Luther's Small Catechism with explanations. Of this number 45% have desired Baptism, of whom about 10% have already been baptized. 30,000 Bible requests have been filled.

DELMAR GLOCK

THIS?

"Pastor, we'd like to do something for foreign missions. Our family doesn't have much, but we've talked it over and decided to give you this ring, to be used as you see fit for the work of the Lord in foreign fields." The ring was a beautiful diamond ring with two diamonds, an old family heirloom, and the only piece of jewelry they could call their own. But the love of Christ and their love for souls in heathen lands prompted this truly sacrificial gift. The family, which chose to remain anonymous, belongs to the congregation in Perry, Okla., the Rev. C. Keturakat, pastor. For more than a year the congregational program centered especially in stewardship and missions. This gift was one of the by-products, a testimony to the effectiveness of the program in this congregation.

OR THIS?

Would you believe it? About 1,400 congregations in Synod gave *nothing* for missions, either for District missions or for Synod's worldwide program, to April 15. That's one congregation out of every four.

Another group of 1,000 congregations gave only from one to 10 per cent of their modest fair share for missions to April 15. Only one fourth of the congregations in Synod met their fair share of 25 per cent.

The result? The deficit for this year in your Church's forward (?) program is one million dollars as of this date.

The average member o Church gave 89 cents for m during the first three months year — a penny a day.

Christians and congregation ing little or nothing to mission so long a period are in dan depriving themselves of ma God's blessings and are withh from a cause so important th its sake God still permits th and saddened world to continu

As you read these lin pray for your many m sionaries in many parts of world. Give generously missions. If your congregat is lagging in its mission off ings, *insist* that it do son thing about it *now*. Get y leaders *to act!*

BIRTHS

Margaret Ligaya to Louis and Ern Dorn, Manila, March 27, 1954

Daniel Victor to Wilbert and Gera dine Holt, Hong Kong, April 1954

Daniel Christian to Milton and Al Popp, Tokyo, April 14, 1954

Philip Edward to Arnold and Juan Lutz, St. Louis, May 2, 1954

SAILINGS

Miss Rose Ziemke for India
Missionary Paul Kreyling for Jap

ON WAY HOME

Miss Gertrude Simon from Hong K
Missionary J. G. Steinhoff from I
Miss Adelheid Mueller from Japa

ARRIVALS IN U. S. A.

Missionary Le Roy Hass from Jap
Miss Norma Lenschow from Japa
Missionary M. L. Kretzmann from I
Missionary H. Earl Miller from In
Missionary R. M. Zorn from Indi

ARRIVED ON FIELD

Mrs. Gertrude Heckel, in India (Kodaikanal)
Missionary L. Nieting, in the Philippines

pansion of Negro Missions

uring the past year the Missionary
l of the Lutheran Synodical Con-
ce has opened new mission sta-
in various places throughout the
At Bessemer, a suburb of Bir-
ham, Ala., a preaching station with
ar services is under the direction
stor Nathaniel Richmond, a grad-
of Immanuel Lutheran College,
nsboro, N. C. Fifty children
d the Christian day school at Bes-
r, a growing industrial center with
pulation of more than 20,000
oes. Adult classes have been or-
ed, and the mission is enjoying a
hy growth.

ork was also begun in Montgom-
the capital of Alabama, where
are approximately 50,000 Negroes
e heart of the Black Belt. The
Floyd McAdoo, resident pastor,
a Greensboro graduate, is work-
n Montgomery. While services are
held in a rented building, efforts
eing made to purchase a lot and
a modest chapel.

e Church, Maplesville, Ala., dedicated April 25

April a chapel was dedicated at
esville, Ala. The Rev. C. L.
ber is serving this station tempo-
. A local dentist deeply interested
e work of the Lutheran Church
the Synodical Conference a
ous lot for this chapel.

ne Rev. G. A. Gatzke is conducting
ces in Tuskegee, Ala., where the
egee Institute has an enrollment
me 3,500 from 30 States and six
gn countries.

forts are being made to open mis-
in strategic centers in Florida.
nsive surveys of the principal
and districts of Negro concen-
ns have been completed, and con-
tions can be established with a
nucleus in each of the highly
ated cities such as Jacksonville,
a Negro population of 67,000;
a and neighboring St. Petersburg,
have a combined Negro popula-
f about 45,000; Miami, with more
38,000 Negroes. The Orlando-
lo and Slavia areas deserve con-
ation because of their location in

Delegates to Aqua Esop (General Assembly), 1954 Convention in Nigeria

the center of the peninsula, where they are connecting links between the North and the South.

Africa

The possibilities of expanding our mission activities in Africa are tremendous. Our work thus far was carried on within the confines of two provinces. With the exception of Calabar, where we have developed a fine congregation, the urban centers of Nigeria have not yet been touched.

Workers are sorely needed in Nigeria to carry on successfully our mission on the Dark Continent. Many of our American workers could not return to the field at the expiration of their furlough because of circumstances beyond their control. Three missionaries and their families are returning to the States during the next months. On April 4 our lay missionary, Mr. R. Bowman, arrived with his family in the U. S. for a furlough. He is now quartered in the Mission Rest House, St. Louis. The superintendent of the field, the Rev. Wm. H. Schweppe, arrived in the States April 29. The Rev. E. A. Westcott, Jr., and Mr. Ray Spangenberg intend to leave Nigeria in August for a furlough in the U. S. To help in the existing shortage of workers, two vicars from Concordia Seminary, St. Louis, Paul Bartling and Duane Mehl, who have been assigned to serve for a period of two years, will leave the States in early summer.

Reports from all the fields on the activities of the missions during the past two years, both at home and abroad, are being prepared now and will be presented to the Synodical Conference at its convention in Detroit, August 10 to 13, 1954. A statistical report on the African field indicates that our work has been bountifully blessed by God in the past year, and we pray that He may give success to the preaching and teaching of the Word in the years which lie ahead, so that more men, women, and children may be brought to the Friend of sinners.

KARL KURTH, *Executive Secretary*

Missions in Nigeria

Number of Districts	9
Churches	174
Baptized Members	27,314
Communicant Members	7,867
Schools	95
Pupils	13,796
Teachers	549
Children Baptized	2,614
Adults Baptized	369
Confirmed	1,069
Communed	28,538
Contributions	$3,449.85
(Outside purposes only)	
American pastors	14
American teachers	6
American medical workers	4
American lay workers	2
African pastors	10

"Old" Trinity, St. Louis Celebrates 115th Year

The 115th anniversary of "Old" Trinity, mother church of Lutheranism in St. Louis, was celebrated June 20. Dr. John W. Behnken, President of Synod, preached the opening anniversary sermon. The congregation has designated June to October as anniversary months.

"Old" Trinity traces its origin to the emigration of the Saxon Lutherans in 1838. On February 19, 1839, the last of the four steamers which brought the Saxons from New Orleans reached St. Louis, then a city of about 16,000. Two months later the majority of the emigrants sailed south from St. Louis and established a Lutheran colony in Perry County, Mo. Those who remained in St. Louis formed the nucleus of Trinity Church.

Since the church's records from February to December 16, 1839, are lost, no definite date of the founding of Trinity can be determined. It is known, however, that in the early spring of 1839 an organization was effected, and on the Second Sunday after Trinity, June 9, 1839, O. H. Walther was inducted as pastor.

Having no church building of their own, the early Lutherans conducted services at various places until members of the Episcopal church, now Christ Episcopal Cathedral, then located on Broadway and Walnut, offered the use of their church basement, where the Saxons met for three years.

Stricken with typhoid, the Rev. O. H. Walther, only 31, died on January 21, 1841. His brother, C. F. W. Walther, accepted the call to become Trinity's pastor on April 26. Ten months later the congregation resolved to build its own house of worship on Lombard St., between Third and Fourth Sts., on a lot 50×60 feet purchased for $1,000. The new church was dedicated to the service of the Triune God, whose name the congregation bears to this day.

In September, 1844, the congregation published the first number of the *Lutheraner*, a periodical which has been of inestimable value to the Lutheran Church, and which helped to organize the Missouri Synod.

In 1845 the congregation resolved to defray the expenses of publishing the *Gesangbuch,* the hymnal in the German language. Two years later the new hymnal was used for the first time. In 1863 the congregation presented the *Gesangbuch* to Synod.

When the theological preparatory school, housed in a log cabin in Perry County, was to be moved to St. Louis, Trinity resolved, in 1844, to take over the institution and pay for its maintenance. In 1849 the congregation presented to Synod two acres in South St. Louis. On this site a new seminary was erected.

After Synod was organized at Chicago, 1847, under the guidance of Walther, who became the first President of Synod, Trinity gave to the newly formed church body the *Lutheraner* and the seminary in Perry County.

The congregation purchased 10 acres of ground in South St. Louis as a burial place for its dead. Two of these acres were later given to Synod for a cemetery, and the remaining eight acres became the site of Holy Cross Church.

Under Walther's leadership, members in North St. Louis organized Immanuel Church, which in 1846 erected a church at Eleventh St. and Franklin Ave. Trinity and Immanuel still formed one congregation, with Walther the chief pastor. Later two other districts were added: Holy Cross, originally known as Concordia, in 1858, and Zion, in 1860. Although each of these congregations continued to be served by its own pastor, they remained one unit called *Gesamtgemeinde* (General Congregation) until 1889, two years after Walther's death.

Walther became president of Concordia Seminary when it was transferred from Perry County to St. Louis in 1849. He retained his pastorate of the General Congregation until his death.

Pastor F. K. D. Wyneken of Baltimore, "the pioneer of Lutheran missions," was installed as Trinity's pastor in 1850. Four years later he succeeded Walther as President of Synod, a position which required prolonged absences from congregational duties. Pastor Gottlieb Schaller of Detroit became the fourth pastor of Trinity in 1854. When he was called to a professorship at the seminary, Prof. E. A. Brauer, Schaller's assistant, became the fifth pastor in 1872. Seven years later he resigned because of infirmities.

Pastor C. J. Otto Hanser, director of Concordia College, Fort Wayne, shepherded Trinity from 1879 to 1910. In 1891 the Rev. Richard Kretzschmar, a young seminary graduate, was installed as co-pastor. Some members living southwest of Trinity were released with Pastor Kretzschmar in 1894 to organize a daughter congregation, Emmaus.

In 1907 after the retirement of beloved "Papa" Hanser — as he is still affectionately referred to — Pastor F. W. Schulze ministered to Trinity for two years. Pastor Hanser was recalled to serve during a vacancy period, and 30 years after his own installation he installed his youngest son, Arthur, as pastor of Trinity and assisted his son until the father died in 1910. Four years later Pastor Arthur Hanser went to Brooklyn, N. Y., and Pastor Fred Weidmann was installed. In 1925, after he accepted a call to Bloomfield, N. J., the present pastor, R. H. C. Meyer, was called. In addition to his congregational duties, Pastor Meyer has served in various capacities for the church at large and has edited the Western District Edition of the LUTHERAN WITNESS since 1936. This year he is observing the 50th anniversary of his ordination.

In 1865 Trinity dedicated a new building, which cost $113,000, at Eighth and Soulard Sts. The Gothic church had a seating capacity of 1,400. On May 27, 1896, a tornado which caused widespread damage in South St. Louis totally destroyed the church, with the exception of the baptismal font and the pulpit. While the tornado crushed the walls and hurled the great wooden beams of the ceiling down to the pews, the unscathed pulpit became a symbol to the congregation that the doctrine preached from the pulpit cannot be swept away by the storms of human hatred or any power of unkindness. The following year a church seating 1,200 was built on the present site. The school, formerly at Eighth and Barry Sts., was erected adjacent to the church. In 1926 the school was altered, and a hall, seating 450, was built at a cost of $35,000. At one time Trinity conducted three parochial schools.

Trinity Congregation today numbers 800 souls, 500 of whom are communicants. Most of the members no longer live near the church. The congregation suffered losses in me[m]ship through the present constr[uc]in the area of a new express hig[h]which necessitated the evacuati[on] 2,000 families within ten city blo[cks] the church.

"Old" Trinity, St. Louis

The congregation has crea[ted] "Foundation for the Perpetuati[on] Trinity Church" and is asking f[or] and former members to assist i[n] serving "Old" Trinity for its his[tor]value in its service as the m[ost] church of Lutheranism in St. Lo[uis]

Graduations

St. Louis Seminary

Concordia Theological Sem[inary] St. Louis, completed its 116th aca[demic] year with a baccalaureate s[ervice] June 3 and the academic exercis[es] following evening.

The Rev. Marmaduke Carter, [pastor] of Chicago gave the baccalaurea[te] dress at Grace Church. Using [Acts] 2:15 as his text, Dr. Carter spo[ke] Paul's admonition to young pre[achers] by stressing especially the ty[pe] workmen needed and the work[s] are called upon to do.

The Rev. Gerhardt E. Nitz, [pastor] of Grace Church, and Dr. Alfr[ed] Fuerbringer, president of the [Semi]nary, were the officiants. C[arl] Segelhorst was organist. The Sem[inary] Chorus, under the direction of Dr[.] liam B. Heyne, sang the anthem[s] graduates chanted Psalm 31. Aft[er] service, the graduates and their[s] tives and friends attended a rec[ep]in the church hall.

Academic exercises were h[eld] the quadrangle of the seminary. [The] Victor Bartling gave the invoc[ation] and read the Scripture lesson[s]. Rev. Walter C. Birkner of Fort W[ayne] delivered the commencement [ad]dress, "The Relationship Betwee[n] Church's Program for Mini[stry] Training and Her Mission Prog[ram]

Dean L. C. Wuerffel presente[d] 110 candidates for the theol[ogy] diploma; Dr. Arthur Repp, aca[demic] dean, presented the 180 candidat[es] the degree of Bachelor of Art[s] the 33 candidates for the Bache[lor] Divinity degree; Dr. Martin H. S[ie]lemann, director of the Schoo[l] Graduate Studies, presented th[e] lowing 10 candidates for the Mas[ter] Sacred Theology degree: William Beck, Clydrow John Durbney, D[on] Theodore Engelbrecht, Paul [W.] Harms, Won Yong Ji, Martin D[ean] Middendorf, Ralph Luther Moell[er] Clifford Harold Peterson, Walte[r] Rosin, Norbert Arthur Streufer[t] George V. Schick presented th[e] recipients of honorary doctorate[s] WITNESS, June 8, 1954); and wi[th] authority invested in him by the [Board] of Control, President Fuerbringer[,] diplomas and conferred degrees.

he $1,000 Lutheran Brotherhood arship for graduate study was ded to Dale Lasky. Four Aid As- tion for Lutherans scholarships, for $500, were presented to Theo- Ernst, Robert Gevers, Won Yong nd Edgar Kaiser. Fellowships to ordia Seminary were awarded to ld Schaeffer, Roy Schroeder, Rob- Mayer, Norbert Mueller, Walter enfuhs, and Hector Lazos.

fter President Fuerbringer in- d God's blessings upon all, espe- those who enter new fields of , the Seminary Chorus sang the em. Dr. Walter Buszin was the nist, and Dr. Alfred von Rohr r, Dr. Richard Caemmerer, and Alex Guebert were marshals.

E. J. SALESKA

Springfield Seminary

oncordia Theological Seminary, ngfield, Ill., combined the bacca- eate service with commencement cises for the 51 students who were uated June 4.

r. Herman Harms of St. Louis, Vice-President of Synod, was the ker. Prof. Fred L. Precht read the gy. Dr. Walter A. Baepler, presi- of the seminary, gave the charge he graduates and, with the assist- of the registrar, Prof. Fred mer, presented the diplomas.

wo graduates received scholar- s to continue their studies: Robert McAmis will use the $1,000 award the Lutheran Brotherhood for uate work at Concordia Seminary, ouis; and Leonard P. Buelow, $500 the Aid Association for Lu- ans, toward a year's study at Ober- l, Germany.

orty-one vicars will spend a year arious mission places and parishes he U. S., Canada, and England, be- returning to Springfield for their year of undergraduate work.

River Forest

he largest class in the history of ordia Teachers College of River st was graduated on Friday, 11. Dr. Alfred Schmieding, acting dent, awarded 112 Bachelor of nce degrees in Education and y-four three-year teacher-train- diplomas.

he baccalaureate service, begin- at 10:30 A. M., was conducted in e Church on the campus. The Rev. er W. Stuenkel, president of Con- a College, Milwaukee, delivered message. Dr. O. A. Geiseman, r of Grace Church, was the litur- The A Cappella Choir, under the tion of Prof. Victor Hildner, fur- d special music. Kenneth Sem- n, a member of the junior class, organist.

he commencement exercises, held outdoors on the campus quadrangle, began at 3:30 P. M. Dr. Arthur Klinck, former president of Concordia Teachers College and now a member of the faculty of Concordia Seminary, Saint Louis, was the graduation speaker. The Rev. Arthur Werfelmann, chairman of the Board of Control, gave the invocation. A brass choir, directed by Alfred Gras, provided music.

A reception for members of the faculty, the graduates, and their friends concluded the day's festivities.

Another graduation will take place on August 5, at the conclusion of the summer session. Approximately 25 students will graduate at that time.

Seward

A joint baccalaureate service for both high school and college graduates of Concordia Teachers College, Seward, Nebr., was conducted Sunday morning, May 30, at St. John's Church. Prof. H. F. Werling delivered the sermon. Pastor Martin Yauk served as liturgist and Prof. Paul Rosel at the organ. The A Cappella Choir furnished special music.

At the commencement Principal Paul Nesper presented a class of 43 high school seniors, who were awarded diplomas by Dr. L. G. Bickel, acting president.

Dr. Theo. G. Stelzer presented 48 candidates for the Lutheran Teachers Diploma, which Dr. Bickel awarded. In addition he conferred the degree of Bachelor of Science in Education to 32 candidates.

The college conferred on Prof. Theo. J. C. Kuehnert of River Forest the honorary degree of Doctor of Letters (see WITNESS, June 8, 1954).

NEWS

Leaders among Synod's Districts in per member giving for all purposes are:

California-Nevada	$84.71
Southern California	83.42
Texas	80.49
Florida-Georgia	74.95
Colorado	74.61

MEMBERSHIP IN MISSOURI SYNOD

Statistician Armin Schroeder announced the following figures for the 1953 report for The Lutheran Church — Missouri Synod:

Baptized membership — 2,016,000, increase of 79,690 or 4.1% over 1952

Communicant membership — 1,326,013
Persons gained from without the Church — 56,276

Baptisms — 75,932, or 3,434 more than 1952

Confirmed or baptized during the last five years — 126,091

Losses: Released to sister synods — 2,597
Removed from roster — 22,625
Died — 17,587

Pastors (active) — 4,638

Teachers (active) — 1,705

Enrollment in 1,302 full-time parish schools — 113,747, up 7,438 over 1952

Sunday school enrollment — 545,227, increase of 51,750

Enrollment in adult and junior Bible classes — 175,333, increase of 27,054

Contributions for Synod's work throughout the world — $80,221,031, only $1,652,106 less than in 1952, when "Conquest for Christ" offering was taken for missions and higher education

High increases in communicant membership in Districts:

Ontario — 16 per cent
Florida-Georgia — 12 per cent
California-Nevada — 10 per cent
Southern California — 7.7 per cent

A *Woman's Home Companion* 1954 Honor Club Award, given for "distinguished community service and improvement by a woman's club," was presented to the Mothers' Club of the Lutheran School of St. Philip, Chicago, Ill., for the club's assistance in building a Lutheran elementary school at Campbell and Bryn Mawr Aves. The $260,000 structure was completed in September, 1953. The Lutheran club's name appeared on the roster of 250 groups honored by the magazine.

The Mothers' Club of St. Philip, a pioneer in organized parent groups in Lutheran circles, was organized in February, 1941, with 18 members. The Rev. Victor C. Rickman is pastor.

A special committee of The Lutheran Church — Missouri Synod, in co-operation with Synod's Board of Directors, will seek to raise $5,000,000 in a special offering, Building for Christ, designated to be gathered March 20, 1955.

Scheduled to receive $2,500,000 of the special collection is Valparaiso University in Indiana; Bethesda Lutheran Home, at Watertown, Wis., which cares for mentally retarded persons, will receive $1,700,000; Lutheran Deaconess Association, $250,000; Lutheran Friends of the Deaf, Mill Neck, N. Y., $150,000; and Synod's Board for World Relief, $400,000.

Dr. Eugene R. Bertermann is taking a 10-month leave of absence from his duties as director of the Lutheran Hour to serve Synod as executive director of the project. Co-chairmen are Ernest J. Gallmeyer, Fort Wayne, Ind.; John W. Boehne, Jr., Washington, D. C.; and Rev. Arnold H. Grumm, D. D., Fargo, N. Dak., members of Synod's Board of Directors. Dr. John W. Behnken, Synod's President, is honorary chairman, and Dr. W. H. Schlueter, Synod's Treasurer, is treasurer for Building for Christ.

The new editor of the *Lutheraner*, official German organ of Synod, is O. E. Sohn, 59, professor of pastoral theology at Concordia Seminary, Saint Louis, since 1947. He succeeds Dr. Th. Hoyer, who will be on modified teaching service, beginning in the fall.

Associated with Professor Sohn on the editorial staff are his colleagues: Drs. J. T. Mueller, L. W. Spitz, W. E. Buszin, and A. v. R. Sauer, and Dr. Paul Koenig, pastor of Holy Cross Church, St. Louis.

Prof. O. E. Sohn

Before joining the faculty in Saint Louis, Professor Sohn served pastorates in Michigan at St. Paul's Church, Flint; St. Paul's, Niles; Trinity, Berrien Springs; and First Salem, Saint Joseph County.

For the past two years he has been an associate editor of the WITNESS. He has also served on the staffs of the *Lutheraner* and Parish Paper Syndicate. In addition, he was a member of the Missouri Synod's Armed Services Commission.

Two hundred Lutheran high school teachers attended the annual meeting of the Association of Lutheran Secondary Schools, which met at Luther High School North in Chicago, April 21 to 23.

Speakers and their topics at the general sessions were Dr. Paul M. Bretscher, Concordia Seminary, Saint Louis, "Scriptural Foundations for Christian Secondary Education"; Dr. Carl S. Meyer, Luther High School North, Chicago, substituting for Dr. Paul W. Lange, St. Louis, "The Shaping of a Lutheran High School Curriculum"; Dean Walter O. Kraeft, Concordia Teachers College, River Forest, "The Association in Retrospect"; Frank Colba, St. Louis, "Guidance Problems"; and Jack Angell, TV news commentator, Chicago, "Current International Tensions."

The three sectional meetings were under the leadership of Dr. John Choitz, River Forest, "Democratic Approach in Teaching"; Herbert Treichel, Luther North, "Sponsoring Extra-Curricular Activities"; and E. F. Sagehorn, Cleveland, "Administrative Problems."

Directing the discussion of guidance problems on class levels were A. K. Grams, Luther North, Senior; M. C. Duensing, Luther North, Junior; W. F. Steinberg, Luther South, Sophomore; and R. G. Ernst, Milwaukee, Freshman.

W. F. Steinberg, Luther South, was elected president of the association; Rev. Gerald Martin, Racine, vice-president; and Edwin Trusheim, Saint Louis, secretary.

The Stewardship Department of Synod has appointed one layman and six pastors as regional representatives in seven District groupings to assist the Rev. John E. Herrmann, Stewardship Counselor of Synod, in the promotion of the Church's national stewardship program.

The District groupings and corresponding representatives are: (1) Ontario, Eastern, Atlantic, and Southeastern: Fred Schurmann, retired businessman, of Valley Stream, Long Island, and president of St. Peter's Church, Brooklyn, N. Y. (2) Central, Michigan, South Wisconsin, and Northern Illinois, Dr. W. C. Birkner, Fort Wayne, Ind. (3) Central Illinois, Southern Illinois, Iowa East, and Iowa West, the Rev. R. C. Rein, Decatur, Ill. (4) Manitoba-Saskatchewan, North Dakota, Minnesota, and North Wisconsin, the Rev. E. H. Bohrer, Minneapolis, Minn. (5) Kansas, Oklahoma, Western, Southern, and Texas, the Rev. W. Hinck, St. Louis, Mo. (6) Montana, Colorado, South Dakota, Northern Nebraska, and Southern Nebraska, the Rev. Arnold Meyer, Denver, Colo. (7) Alberta-British Columbia, Northwest, California-Nevada, and Southern California, the Rev. R. C. Muhly, Twin Falls, Idaho.

The 50th anniversary of Miss Rose Backhaus' teaching of the first grade at St. Paul's Lutheran School, Melrose Park, Ill., was commemorated with a special service of praise and thanksgiving, May 16. The Rev. Paul L. Kluender based the anniversary sermon on 2 Kings 5:1-4.

Although younger in 1904 than most present-day first-grade teachers, Miss Backhaus, when she began to teach, continued to study under the dir of her father, Prof. J. L. Back then at the Teachers' Seminary i dison. Herman Voigt, brother-i of Miss Backhaus and for more 40 years teacher and principal Paul's School, also helped her the success she achieved in her c In the past half century, about children have come under the car training of "Aunt Rose," as she is erally known.

The Bible Balloon Project International Council of Chr Churches sent 20,000 Gospel-car hydrogen-filled balloons from la ing points near the Communist fr to areas behind the Iron Curta Czechoslovakia, the Soviet Zo Austria, Poland, and Russia. Thi ond in a series of two annual camp to get copies of God's Word into munist territory carried 113,000 of religious literature.

Sixty years ago a class of 3 graduated from Concordia Sem St. Louis. Nine of these are still l The Revs. Emil Eberhardt, D. D monton, Alta., Can.; Ed. Fi J. Holthusen; H. B. Kohlmeier; Kuehn; B. F. Laukandt; P. Schr A. A. Schormann; and Hans M. D. D. Pastor Schroeder, still serves Christ Church, Fort Worth Rev. F. E. Pasche, another me died May 21, 1954, at Hancock,

Of the 46 members of the 1894 uating class of Concordia Sem Springfield, five are still living Revs. W. Butzke, B. Otte, F. L. kow, M. K. L. Vetter, and Chr. king. Pastor Treskow is servi a vacancy pastor in Illinois.

BIBLE CLASS CURRICULUM CONFERENCE, held in the Lutheran Building, St. Louis, May 20 a recommended brief guides consisting of questions, Bible and other references, and assignme Bible classes on college and adult levels. Teachers' manuals will accompany each course and adequate help for lay Bible-class teachers. No time limit was specified for courses on the school level, but more information will be included in these courses.

Thirty-six parish and student service pastors, professors, parochial and Bible-class teac Synod gathered from all parts of the U. S. for the conference, sponsored by the Board for Education and Concordia Publishing House. Dr. Arthur L. Miller, left, was chairman; Revs. Riess, right, and Allan H. Jahsman were secretaries. John Grundmann, at the lectern, sp "The Characteristics of High School Youth"; Dr. Miller, "The Bible Study Situation in S Dr. Arthur C. Repp, "Methods of Dealing with Adults"; Revs. O. E. Feucht, "Basic Princi Bible Study"; Alfred Scheips, "Needs of College Age Youth"; Elmer Kettner, "Desirable Feat Synod's Bible Class Literature"; Martin L. Koehneke, "New Ideas for Bible Class Materials" Schroeder, "Desirable Features in Bible Class Materials of Other Denominations"; and Erich H presented a suggested curriculum, "Three Bible Class Levels Suggesting Areas of Content Would Have Priority."

The first courses of study on all three levels should be ready by October, 1955.

muel John Roth, superintendent itheran schools in the Michigan ct since 1929, was awarded the ary degree of Doctor of Laws alparaiso University at its com- ement May 30. He has been a ber of Synod's Board for Higher ation since 1939 and chairman of the board's Committee on Teacher Training; member of the Executive Board of the International Walther League since 1938; teacher in St. James School, Reynolds, Ind., and Trinity School, Elkhart, Ind. He is the author of *The Lutheran ol in the American Educational m* and *Survey of Christian Edu- n in the Local Congregation;* thor of *Working with God's Word, Church Through the Ages,* and *iculum for Teachers' Colleges;* and quent contributor to educational als.

. J. Roth

he 16 largest congregations, with than 2,000 communicant mem- in Synod are:

mes, Shawano, Wis	2,963
, Chicago	2,791
man Park, Milwaukee	2,600
Savior, Detroit	2,517
ty, St. Joseph, Mich.	2,495
aus, Milwaukee	2,432
hn, Forest Park, Ill.	2,391
ty, Wausau, Wis.	2,252
anuel, Milwaukee	2,200
English, New Orleans	2,185
aul, Sheboygan	2,168
aul, Melrose Park, Ill.	2,164
anuel, St. Charles, Mo.	2,108
ike, Chicago	2,099
ty, Sheboygan	2,035
aul, Fort Wayne	2,001

ese congregations raised $2,122,- or all purposes last year, an aver- of $56.76 per member (Synod's ge was $63.18). Of the total nt, $552,675 was contributed for at large, an average of $14.78 per ber (Synod's average was $11.95).

the 4,483 congregations in the uri Synod, 58 per cent are rural 2 per cent urban. Congregations ivided into 383 visiting circuits. esota leads with 30 circuits.

1953, 86 new congregations were ized in North America, compared 76 the previous year. A new con- tion is born every fourth day.

e value of property of congre- is in Synod increased by $33,000,- 1953. A total indebtedness of 9,252 was reported, an increase of ,000 over 1952 .

st year 22,473 marriages were rmed by the pastors of the Mis- Synod.

MUSIC REVIEWS

From Concordia Publishing House, Saint Louis, Mo.

CH-1044. O Lord, Deliver Me. By Benedetto Marcello. SA or TB. 20 cents.

CH-1046. Oh, Hold Thou Me Up. By Benedetto Marcello. SA or TB. 20 cents.

Two Psalms, edited with English text by Richard Wienhorst of Valparaiso University. The text of the first number is found in Psalm 7, the second in Psalm 17.

The delightful cantabile of the melodies is enhanced by simple harmonies in the accompaniment. May be sung by two soloists or any number of singers. Nice music also for the family.

CH-1049. Hail to the Lord's Anointed. By Leonhart Schroeter. Edited by Paul Thomas. SATB. 16 cents.

Suitable for Advent, Epiphany, or general use. Melody and text in *The Lutheran Hymnal,* No. 59. The choir version is almost as easy as the chorale setting.

CH-1050. Isaiah, Mighty Seer. By Healey Willan. SATB. 25 cents.

Luther's transcription of the Sanctus in English. Here we have a "big" number, nine pages of grand, inspiring music with organ accompaniment. Some unison, some big chords, some imitation, some antiphonal singing. The "Holy is God" will produce a thrilling effect. An especially good number for mass choirs. Some division for sopranos and tenors. The organ adds immeasurably to the glorious euphony.

CH-1059. We Praise Thee, O God. By Healey Willan. Unison. 18 cents.

Modern composers have taken turns to do justice to this great text. Healey Willan has succeeded admirably and produced noble church music that aptly expresses the exultation of the unique hymn. Not difficult.

May be sung not only by smaller choirs, but also by larger choirs who revel in harmony. This *Te Deum Laudamus* has been abbreviated — only five pages. The organ accompaniment adds grandeur to the unison melody.

MS-1051. At the Name of Jesus. By Jacob Gallus-Handl. Edited by John Cozens. SATB. 18 cents.

Phil. 2:10, 11 furnishes the inspiration for this short, easy, devotional motet, suitable for the Name of Jesus on January 1 or for general use. The original Latin text has been retained; so college choirs may find this number useful for a number of occasions, as well as uplifting.

HA-2012. Jesu, Grant Me This, I Pray. By S. Drummond Wolff. SATB. 20 cents.

The original Latin hymn, *Dignare me, O Jesu,* has been translated by H. W. Baker. The simple, expressive melody of four short phrases from Song 13 by Orlando Gibbons has been ably set to four different harmonizations and treatments with an interesting organ accompaniment.

For general use. Choirs should enjoy singing this number. Not at all difficult.

WALTER WISMAR

BOOK REVIEWS

The Religious Bodies of America. By F. E. Mayer. Concordia Publishing House, St. Louis. 578 pages, 6¾×9¾. $8.50.

A magnificent volume! In 12 general sections the author treats the historical background, doctrines, and practices of more than 250 church bodies in the U. S. by grouping the church bodies into sections of larger families. The book includes not only the major religious denominations (80 per cent of all Protestants in the U. S. are found in eight bodies), but also the bewildering welter of fringe groups and cults. One section is devoted to interdenominational trends like Modernism, Fundamentalism, neo-orthodoxy, and national and world organizations.

Despite the multiplicity of material, the arrangements in parts, sections, subheads, and the skillful use of various type sizes in headings make for easy orientation.

Statements regarding the doctrinal position of the non-Lutheran bodies are direct quotations from authoritative sources. The well-documented footnotes indicate the author's industrious research in his more than 25 years of teaching in the theological seminaries of the Missouri Synod the distinctive doctrines of American church bodies.

In evaluating these doctrines the author was guided, he states in the Preface, by "the Word of God as the absolute and final standard" and the "conviction that the Lutheran Confessions are a full and correct witness to this divinely revealed truth"; also by a "deep concern to preserve and cultivate the true ecumenical spirit which recognizes the spiritual unity of all Christians through faith in Christ, transcending all denominational lines, but which at the same time is conscious of the obligation to censure and to correct every doctrinal trend which threatens to undermine or destroy the unity of faith."

Although the book is intended primarily for the theologian, the Lutheran layman who wishes to deepen his Lutheran consciousness and strengthen his conviction will find the volume fascinating. The scholarly apparatus has been relegated to the footnotes and can readily be omitted. A glossary of theological terms is included to aid the reader. Equipped with this volume, a layman will be better able, on occasion, to discuss doctrines and practices with his non-Lutheran friends. Every parish library should have a copy.

The clear typography, the binding, the layout, the appearance — a printer's masterpiece — make the book a credit to C.P.H.

A Thought for Today. 225 pages, 2½×4. Bound in flexible red leather, gold-leaf edges, overlapping cover. Concordia Publishing House. $2.75.

Daily devotional booklets have become very popular. C. P. H.'s *Portals of Prayer* are published every six weeks in an edition of 720,000 copies at 50 cents a year. *A Thought for Today* is something new: 209 devotions in clear, legible type by almost as many authors, with Scripture text and central devotional thought. Since the devotions are not dated, the book has permanent value. Considering the fine quality of paper and the beautiful binding, the price is not too high. Especially suitable for gift purposes.

DEATHS

Louis W. Rolf (August 22, , Saint Paul, Minn., to February 18, 1954, Red Wing, Minn.), son of Pastor and Mrs. Ernst Rolf; attended Concordia College, St. Paul, Minn.; graduated from Teachers' College, Addison, Ill., in 1904.

During Mr. Rolf's fifty years of service he taught at Immanuel, Mountville, Minn.; Immanuel, Grand Forks, N. Dak.; St. John, Webster, Minn.; St. Paul, Watertown, Minn.; and since September, 1953, at Immanuel, Red Wing. From 1939 to 1946 he was superintendent of public schools of Sibley County, Minn.

In 1913 he married Christine Hertwig, who with three sons and one daughter — the Rev. Robert, pastor in Cleveland, Ohio; Eugene, teacher at Saginaw, Mich.; Louis of St. Paul, and Mrs. Arthur Peterson of St. Paul — survives him.

Funeral services were conducted in Immanuel, Red Wing, by the undersigned and in Zion, St. Paul, Minn., by the Rev. W. Beltz of Northfield, Minn. Interment was in Oakland Cemetery, St. Paul.

A. F. Mock

Carl Boevers (July 26, 1874, Buckeburg, Germany, to February 21, 1954, Tucson, Ariz.), son of Mr. and Mrs. William Boevers; graduated Concordia Seminary, Springfield, 1896; served as pastor at Boody, Edinburg, Taylorville, and Broadlands, Ill.; Cumberland, Wis.; and Immanuel, Burnett, Wis. In 1946, after a half century in the ministry, he retired and moved to Tucson, Ariz.

He is survived by his wife, Mrs. Ruth Weber, two sons: Martin of Waupun and Werner of Ripon, Wis., and two daughters: Mrs. Elsie Carter of Milwaukee, Wis., and Miss Esther Boevers of Tucson.

Funeral services were conducted at Immanuel, Burnett. The Rev. Hugo Hanser preached on John 16:22, and the Rev. F. Schwertfeger addressed the congregation and read the obituary. The undersigned officiated and read the committal rites.

W. R. Krueger

Henry F. Eggert (August 24, 1857, Linne, Hanover, Germany, to March 23, 1954, Seward, Nebr.), son of Ernest and Mara Mauntler Eggert; in 1868 the family came to the U. S. and settled in Milwaukee, Wis., where they joined Trinity Lutheran Church. After his confirmation he attended the public high school and Spencerian Business College. The great need of Lutheran pastors and missionaries induced him to enter Concordia Seminary, Springfield, Ill., in 1878, to prepare himself for the ministry. After his fourth year he vicared in Leland, Mich., and the next year at LuVerne, Iowa. He intended to finish his studies at the seminary, but Prof. August Craemer urged him to take a colloquy, so that he might be graduated and accept an urgent call as missionary in Kansas. He successfully passed the examination and was installed and ordained at Cottonwood Falls, Kans.

He served the following parishes: Cottonwood Falls, 1883 to 1889. Carson, Kans., 1889 to 1897. Topeka, Kans., 1897 to 1907, and Deshler, Nebr., 1907 to 1932. Because of deafness he retired in May, 1932, when he and his wife and daughter moved to Seward, Nebr., where he was a faithful member of St. John's Congregation. He also attended pastoral conferences and the District conventions.

In May, 1884, Pastor Eggert married Louise Lovekamp of Arenzville, Ill. This union was blessed with eight children. On May 16, 1945, Mrs. Eggert died. Survivors are Louis, principal of the Lutheran School at Bridgeport, Conn.; Adolpf, Ainsworth, Nebr.; Theodore, Lyons, Nebr., and Renata of Seward.

On August 24, 1953, the dual anniversary of his 96th birthday and the 70th anniversary of his ordination was celebrated by the neighboring pastors and the family.

On March 23 death came very peacefully to Pastor Eggert. Pastor Martin Yauk preached the funeral sermon, using for his text Ps. 91:16. Burial was in Greenwood Cemetery, Seward, Nebr.

John F. Weber (September 26, 1910, Oakland, Calif., to April 21, 1954, Lakefield, Minn.), son of Christian and Anna Weber; graduated Concordia Teachers College, Seward, Nebr.; taught in Christian day school, Fairbank, Iowa, 1932 to 1937; St. Paul's, Waverly, Iowa, 1937 to 1943; St. Paul's, Dubuque, Iowa, 1943 to 1944; Victor, Iowa, 1944 to 1949; principal of St. Paul's School, Lakefield, 1949 until his sudden death.

In 1932 he married Ruth Kauffeld of Bremen, Kans., who with four children, Edgar, Ruth, Mark, and Lawrence, survives him. Two infant children preceded their father in death. Surviving are also his parents, Mr. and Mrs. Christian Weber of Pueblo, Colo.

Funeral services were conducted at St. Paul's, Lakefield, April 24, with the undersigned preaching on Matt. 28:6; M. Brauer, principal of Immanuel School, Lakefield, was organist; the Rev. O. Krause, Vice-President of the Minnesota District, and the Rev. E. Bohrer, counselor of the District, spoke for the District and teachers. Interment was in St. Paul's Cemetery, Lakefield.

H. D. Haak

Harry F. Lange (October 23, 1875, Aurora, Ind., to April 22, 1954, Lexington, Mo.), son of Christian and Elizabeth Droege Lange; graduated from Addison Teachers' College, 1899; before graduation taught at Altenburg, Mo. From 1899 to 1904 he taught at Trinity School, Zanesville, Ohio. From 1904, for 38 years, he served Immanuel, Seymour, Ind., as principal, teacher, organist, and music director. For many years he was a member of the Central District Board of Support. For reasons of health he retired in 1942. He was stricken suddenly while visiting relatives in Alma, Mo., and died after only one day of illness in Memorial Hospital.

In 1900 he married Emma Dierker of Alma. He is survived by the widow and by six children: Dr. Paul Lange, principal of Lutheran High School, St. Louis, Mo.; Prof. Richard Lange, Concordia Teachers College, River Forest, Ill.; Miss Irma Lange, Seymour; Oswald Lange, Chicago, Ill.; Mrs. Adele Conroy, Kansas City, Mo.; Arthur Lange, East Lansing, Mich. Two sons, the Rev. Alvin Lange and Walter Lange, preceded their father in death.

Brief funeral services were conducted in Trinity Church, Alma, by the Rev. A. F. C. Pfotenhauer on April 23. On April 26 funeral services were conducted by the undersigned in Immanuel Church, Seymour. Interment was in Lutheran Cemetery, Seymour.

Victor A. Mack

ANNOUNCEMENT

Ordinations and Installations

PASTORS

Installed:

Bauer, Benjamin T., Grace, Needles, Cal
G. R. Mackensen, May 9.

Baumann, Walter C., Immanuel, Madison
institutional chaplain, Madison, Wis.,
K. Schmidt, May 2.

Boye, Clarence C., St. Paul, near Falls
Nebr., by John Bredehoft, May 9.

Dressler, Waldemar W., St. John, Fro
Sask., Can., by J. C. Werschler, May 1

Gerken, Joseph, St. Paul, Bertrand, Neb
Edw. C. Schmidt, May 23.

Hoffmann, Kenneth, Grace, Cleveland H
Ohio, by Pres. H. G. Kleiner, May 9.

Hoyer, Paul, St. John, Covington, Okl
Louis C. Castens, May 23.

May, Hubert, Christ, St. Louis, Mo., by
Torgler, May 16.

Mitschke, H. W., Zion, Blythe, Calif., by
Mackensen, May 9.

Mueller, Kurt H., St. John, Madison; Zion
Madison, Minn., by E. Binger, May 9.

Rothe, Norman, Trinity, Knoxville, Iow
Hugo Hein, May 2.

Schuessler, Paul E., Our Redeemer, C
Ill., by Luther A. Schuessler, May 2.

Schumacher, Benjamin F., Holy Cross,
Miami, Fla., by George Schuster, May

Weseloh, Henry J., St. Mark, New Ger
Minn., by M. F. Rische, May 23.

Wians, Herbert T., St. Mark, Benson, Min
E. T. Meichsner; St. John, near B
Minn., by B. Hein, May 9.

TEACHER

Streufert, Albert, Bethlehem, St. Louis, M
L. E. Eifert, May 23.

Official Notices

Mr. L. Hart has requested a colloquy in
to obtain the status of a teacher in Th
theran Church — Missouri Synod. — A. H
FELMANN, *President*, Northern Illinois Dist

Mr. Clark R. Moore, 2343 Pickens St.
las 14, Tex., desires to qualify for a call
of our schools through a colloquy. — R. W
AENDERS, *President*, Texas District.

Candidates Nominated for the T
Associate Professorships at Conco
Teachers College, River Forest,

Religion and English

Rev. Julius Acker, A. M., Hammond, Ind.:
any, Chicago, Ill.

Rev. William J. Hassold, S. T. M., N
Nebr.: Grace, Neligh, Nebr.; Trinity,
Nebr.

Rev. F. Samuel Janzow, M. A., Mor
Minn.: Bethany, Chicago, Ill.

Rev. Donald Meyer, B. D., M. A., Oak
Ill.: Our Savior, Chicago (Norwood
Ill.

Rev. Robert Plagens, Anamoose, N.
St. Paul's, Port Arthur, Tex.

Rev. Robert L. Schroeter, M. A., Oak Law
Immanuel, Belvidere, Ill.

Rev. Richard C. Stuckmeyer, Th. D., Ch
Ill.: Grace, Western Springs, Ill.; St.
Chicago, Ill.

Sacred Music

Mr. Herbert Gotsch, Detroit, Mich.: St.
Chicago, Ill.

Mr. Marlowe W. Johnson, B. A., M. Mus.,
ville, Pa.: Trinity, Great Bend, N. Dak.

Mr. William J. Kirchhoff, M. S., Rich
Heights, Mo.: Calvary, Indianapolis,

Mr. Paul Lassanske, M. A., Glendale,
Island, N. Y.: Holy Ghost, Niagara Falls

Mr. Carl Lederer, Iowa City, Iowa: St
Iowa City, Iowa.

Mr. Martin L. Mack, St. Paul, Minn.: St.
Port Arthur, Tex.

Mr. Paul O. Manz, B. S., M. Mus., Minne
Minn.: Grace, Western Springs, Ill.

Mr. Herbert Nuechterlein, Fort Wayne,
St. Matthew, Detroit, Mich.

Asst. Prof. Carl L. Waldschmidt, B. S., M
River Forest, Ill.: St. Paul, Lakewood,
Our Savior, Chicago (Norwood Park),

Rev. George Wehmeyer, M. S. M., Tuc
(Crestwood), N. Y.: Trinity, Bogota, N

Mr. Leslie R. Zeddies, M. Ed., Chicago
Tabor, Detroit, Mich.

All communications pertaining to these
didates should be addressed to the under
and should reach him by July 23, 19
Erwin L. Paul, *Secretary*, Board of C
Concordia Teachers College, River Forest

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Call Declined

rthur C. Repp, academic dean and pro- t Concordia Seminary, St. Louis, Mo., ined the call to the presidency at Con- Teachers College, River Forest, Ill. — . PAUL, *Secretary*, Board of Control.

Election Result

Hugo Gehrke and *Rev. Walter Rubke* ected to the positions of associate pro- Music) and associate professor (Educa- l Religion) respectively, at California ia College, Oakland, Calif. — EDWIN JR., *Secretary*, Board of Control.

Notices

t's *Stewardship School* will convene e Okoboji, Iowa, August 4—8. For information write: REV. J. E. HERRMANN, *ship Counselor*, 210 N. Broadway, s 2, Mo.

Robert Hoyer, Salt Lake City, Utah, has l the appointment as Editor of Adult Materials. — ARTHUR L. MILLER, *Execu- retary*, Board for Parish Education.

ne knowing of Synodical Conference ns in southwest Philadelphia and in the g suburban communities of southern re County (adjacent to Philadelphia): Park, Norwood, Folsom, Secane, Glen- Folcroft, Sharon Hill, Darby, Essington, Eddystone, Holmes, Marcus Hook, Wood- um Lynne, Milmont Park, Rutledge, and Chester — please notify THE REV. G. STOHS, 731 Stockton Circle, Ridley a.

ioners in the Canadian Rockies are wel- attend services which pastors of our will conduct at Jasper in the Parish the local Anglican Church, and at Banff Music Hall of the Banff School of Fine W. C. EIFERT, *Executive Secretary*, Al- ritish Columbia District, 11231 66th St., on, Alta.

Lutheran Services, Glacier National Park: (1) East end of park, East Glacier Park, Mont., 8 P. M. each Sunday, June through September; (2) west end of park, Trinity Lutheran Church, Rev. E. F. Klug, pastor, Kalispell, Mont., 8:30 and 11 A. M.

Lutheran services for Yellowstone Park tourists are conducted every Sunday at 7 P. M. in Community Protestant Church at West Yellowstone, Mont., O. F. WAGNER, *pastor*.

Available

Single manual electro-pneumatic pipe *organ;* pedals and four ranks of pipes. Write: REV. JOHN DANIEL, St. John's Lutheran Church, 1240 E. Fourth St., Bethlehem, Pa.

Pulpit, 69"×48", pedestal base; *50 bookracks*, each 21" long (will hold three *Lutheran Hymnals*); *altar*, 9'×35"×35"; all pieces dark stained, free to any congregation who will call for them or pay transportation costs. Write: REV. PAUL TRUMPOLDT, Trinity Lutheran Church, 132 Reserve Rd., West Seneca, Buffalo 24, N. Y.

Communion ware: flagon, chalice, paten, for mission congregation for payment of postage. Write: ST. PETER'S LUTHERAN CHURCH, 648 North Lafontaine St., Huntington, Ind.

Pulpit, altar, baptismal font, and *lectern*, all in good condition. Color: white. Available for cost of crating and transportation. Write: REV. WM. C. PEBLER, 11 N. 3d St., Festus, Mo.

Small, two-manual, electric magnetic Hinners *pipe organ* in good condition. For sale. Write: ZION LUTHERAN CHURCH, Rev. Paul J. Affeldt, 216 N. 8th St., Brainerd, Minn.

For sale: 24 *pews*, 10', elm with oak-grain finish. Write: LOUIS FLESNER, Clayton, Ill.

Large bronze *church bell* for sale. Write: J. C. STUTHEIT, R. 1, Auburn, Nebr.

Altar, pulpit, baptismal font, and *Communion rail*, free to any congegation that will pay transportation. Write: REV. ALBERT P. SCHLEGEL, Immanuel Lutheran Church, Avilla, Ind.

Wanted

Electric, pipe, or reed *organ* for small church; several *offering plates;* three or four *hymn boards.* Will pay transportation charges or small amount for items. — HOLY CROSS LUTHERAN CONGREGATION, Andrew Vrshek, R. 2, Box 159, Blue Island, Ill.

Copies of *100 Motets and Anthems for Mixed Chorus*, arranged and composed by Geo. Kessel, copyrighted 1911, for choir. Write: BETHLEHEM LUTHERAN CHURCH, Mr. R. M. Renken, Crete, Nebr.

Industrial Arts teacher. College graduate. Apply Lutheran High School, Lake and Waterman Aves., St. Louis, Mo.

About 15 used school desks. Willing to pay for crating, if needed, shipping, and reasonable charges for desks. Write: REV. WM. C. PEBLER, Immanuel Lutheran Church, 11 N. 3d St., Festus, Mo.

Pews, approximately 30, for mission congregation. Will pay nominal sum and transportation. Write: TRINITY LUTHERAN CHURCH, Rev. Wilmer A. Schultz, Box 187, Lake Crystal, Minn.

FINANCIAL REPORT

From February 1 to May 31, 1954

DISTRICTS	Budget Account	"Conquest for Christ"	Armed Services
and British Columbia	$ 4,331.95	$ 65,120.88	$ 1,465.04
	37,136.31	489,051.28	18,064.18
ia and Nevada	21,785.47	232,372.20	6,759.42
	158,495.47	1,394,644.72	48,852.18
Illinois	54,866.12	454,600.20	20,872.35
o	14,209.80	126,732.46	5,406.23
	43,572.04	415,421.65	14,474.67
	105,225.91	714,367.31	19,805.99
-Georgia	5,288.66	32,011.82	1,698.28
ast	47,000.00	327,760.19	12,583.68
est	64,782.87	523,535.77	19,395.26
	37,800.00	426,409.86	13,804.76
a and Saskatchewan	2,540.10	63,208.24	590.02
n	163,213.97	1,169,229.19	37,870.13
ota	138,450.73	1,011,401.95	33,677.63
a	6,731.17	72,749.41	2,408.54
Dakota	20,282.91	237,005.65	6,674.25
Wisconsin	70,508.93	486,004.86	19,694.58
n Illinois	152,593.36	895,231.99	46,083.65
n Nebraska	40,000.00	331,694.98	12,887.83
est	30,087.96	318,082.83	11,969.02
na	10,762.44	173,610.29	4,601.09
	12,000.00	142,306.22	1,802.10
Dakota	10,163.98	162,386.23	6,934.35
Wisconsin	107,633.42	795,336.90	23,463.98
stern	29,935.06	238,061.57	10,026.05
n	4,009.52	112,777.45	3,313.34
n California	20,102.75	295,018.91	8,281.82
n Illinois	35,299.08	302,500.00	11,829.27
n Nebraska	44,054.84	373,735.42	11,995.64
	21,442.45	460,398.31	13,020.17
	127,055.40	959,835.81	35,818.33
Total from Districts	$ 1,641,362.67	$13,802,604.55	$ 486,123.83
from Sundry Sources	18,735.00	27,714.82	68,614.58
GRAND TOTAL	$ 1,660,097.67	*$13,830,319.37	*$ 554,738.41

OPERATING STATEMENT

	1953	1954
Requirements, February 1 to May 31	$ 2,166,666.67	$ 2,700,000.00
Receipts, February 1 to May 31	1,359,549.84	1,660,097.67
OPERATING DEFICIT	$ 807,116.83	$ 1,039,902.33
des prior years' collection		

Charles E. Groerich, Assistant Treasurer

Changes of Address

Pastors:

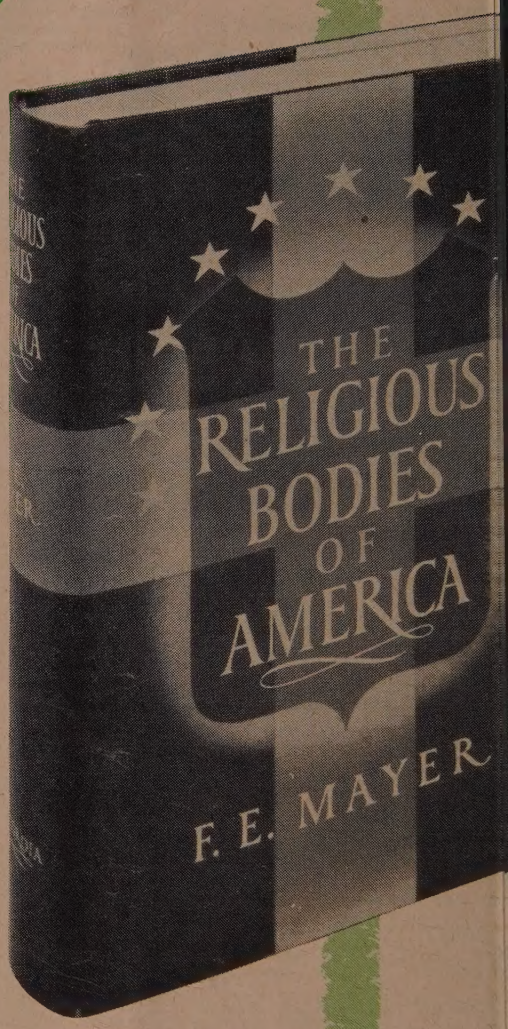
Ahlman, Arnold G., 3712 N. 14th St., Milwaukee 6, Wis.
Bartholomew, Bruce, 3342 Sixth Ave., N., St. Petersburg, Fla.
Becker, J. W. A., Bazine, Kans.
Bohnert, Oscar A., 5234 Neosho St., St. Louis 9, Mo.
Bouman, Herbert J. A., 6318 Alamo Ave., St. Louis 5, Mo.
Brauer, Otto H. J., *em.*, 273 Birchmont Drive, Chagrin Falls, Ohio
Collins, Edward G., R. 1, Shawano, Wis.
Fischer, John A., 215 S. Ninth St., Sarcoxie, Mo.
Gebauer, A. O., 10310 Avenue H, Chicago 17, Ill.
Gerken, Joseph, Bertrand, Nebr.
Gurney, Hugo V., 865 N. W. Fifth, Grants Pass, Oreg.
Hauser, Karl, R. 1, Jackson, Wis.
Hoffman, Herman, Dent, Minn.
Hoffmann, Kenneth, 13001 Cedar Road, Cleveland Heights 18, Ohio
Horn, August, Eola, Tex.
Hoyer, Paul, P. O. Box 67, Covington, Okla.
Huener, William C., 12845 Corbett Ave., Detroit 13, Mich.
Janke, Palmer L., Jr., 1312 Oak, Duncan, Okla.
Kamman, Harold W., 1600 N. Buckeye, Abilene, Kans.
Kleinhans, Chaplain Theo. J. (1st Lt.), 803d Engr. Avn. Bn., APO 195, New York, N. Y.
Krentz, Arnold F., 3714 S. Hanna St., Fort Wayne 5, Ind.
Kreutz, Victor E., 1614 E. Main St., Warsaw, Ind.
Luekens, Clarence W., 589 Eastland Rd., Berea, Ohio
Mencke, Martin, 1608 W. Capitol Dr., Milwaukee 9, Wis.
Meyer, Virgil F., 2435 Clark Lane, Paris, Tex.
Mikolon, Theodore W., 1413 N. Butler St., Indianapolis, Ind.
Mueller, Frederick W. G., *em.*, 820 Maple St., Napoleon, Ohio
Ostermeier, Walter C., 7416 Vermont Ave., St. Louis 11, Mo.
Otto, Robert E., Anna State Hospital, Anna, Ill.
Peters, William F., 510 41st St., Oakland 9, Calif.
Rausch, Leonard J., R. 2, Napoleon, Ohio
Reinhardt, Chaplain Harold L., Hq. 2d Br. 7th Inf. Regt., APO 0468, c/o PM San Francisco, Calif.
Richmann, L., R. 1. Minnesota Lake, Minn.
Schwartzkopf, Louis J., 5046 S. Greenwood Ave., Chicago 15, Ill.
Senn, Arthur, 1317 W. Abram, Arlington, Tex.
Stahlke, Otto F., 233 E. 138th St., Chicago 27, Ill.
Timm, William, Eden Valley, Minn.
Wians, Herbert T., St. Mark's Lutheran Church, Benson, Minn.
Zill, Marcus T., 216 W. 18th St., South Sioux City, Nebr.
Zorn, Herbert M., c/o Dr. W. F. Lichtsinn, 8 Highland St., Hammond, Ind.

Teachers:

Bruns, John D., *em.*, Crescent City, Ill.
Pohl, Merlin S., 1419 S. Garfield St., Kennewick, Wash.
Schalk, Carl F., 1013 Sixth St., Wausau, Wis.
Schmitt, Prof. F. H., *em.*, 7229 Division St., River Forest, Ill.

THE Religious Bodies OF America

BY F. E. MAYER



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